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EDITORIAL NOTES AND COMMENTS

Malabar Relief.

The sufferings of the Malabar people continue to demand our attention. Thousands of refugees are being cared for in the relief camps by the Malabar Relief Committee. Women (in this and other Presidencies) are doing their part of the relief work admirably. The Ladies' Sub-Committee besides collecting money and articles has taken up the work of making kurtas and other garments for the refugees. In Madras, a Women's Meeting was held at the Victoria Hall, presided over by Lady Willingdon, at which several ladies spoke in different languages, describing the awful state of the refugees. The meeting was attended by a smaller number of women than might have been expected for so good a cause, but those who came gave liberally. Branches of the W. I. A and Girls' Schools and Colleges throughout India are making collections. The Madras Ladies' Recreation Club gave an Entertainment, and the Bentinck High School for Girls, Madras, a Concert in aid of the Relief Fund. Though much relief work is thus being done and people are continually giving towards the Fund, more money and clothes are badly needed. We hope that all women will make an effort to give something again, as the need is real and great. All contributions, however small, in money or kind, will be gratefully received by Mrs. Jinarajadasa, the Hon. Secretary, Ladies Sub-Committee, Malabar Relief Fund, Adyar, Madras.

Behar and Orissa Suffrage Debate

After a day and a half's debate on the Woman Suffrage Resolution introduced by Mr. Devaki Prasad Sinha, M.L.C., in the BeharProvineial Council the motion was defeated by the narrow majority of ten votes. The whole tone of the speaking was on a higher level of appreciation for women than that in the Bengal debate. Even the chief opponents said that they looked forward to the day when a wider spread of education would, in their opinion, fit women to share the vote. The Muhaammadans voted *en bloc* against the Resolution, also eight out of the ten members for Orissa. A large number of ladies attended the debate and their disappointment at the resrlt was very keen. Bengali influence had a good deal to do with this shutting out of citizenship of a second Indian Province. As the men prefer the English exclusion (until quite recently) of women to the traditional Indian inclusion of them we may have to see some development of the Western militant spirit here. Not only for the Provincial Council vote but also for the Municipal vote the Bengali and Behari women will have to press forward. It is a special insult to the Calcutta women that they have been ignored in the extensions of the franchise in the new amended Calcutta Municipal Act.

Notwithstanding these first reverses the gain to womanhood was been great through the campaigns preceding the debates, and women everywhere in India are being awakened to self-consciousness and a better understanding of the necessity there is for obtaining the rights and respect of citizenship for themselves.

The W.I.A. in Behar

The Womens' Indian Association was the only organisation which aroused and rallied the women of Behar to the support of the Women Suffrage Resolution which was introduced in the Behar Legislative Council. Mrs Cousins spent six weeks in the Province and held over a dozen women's meetings in various towns. A circular letter was sent to each member of the Council. Meetings of gentlemen were also addressed, the lawyers of Chapra, having requested Mrs. Cousins to speak to them in their Town Hall of and the Behari Young Men's Institute holding a crowded meeting in Patna. A very large number of Councilors were canvassed personally by Miss Das and our organiser. Generous financial aid was given towards the expenses of the campaign by Patna supporters. Rao Bahadur Purnendra Sinha was a pillar of support and the ladies are also most grateful to Mr. Devaki Prasad Sinha, M. L. C., the Hon. M. S. Das, Mr. P. K. Sen, M. L. C., and Professor Mukerji, who gave them invaluable help in the campaign. Over 40 ladies joined the W. I. A. and the Branch started in Patna promises well. Miss S. B. Das, daughter of the Minister for Self-Government, is the President and Mrs. Mukerji and Mrs. Das, Joint Secretaries, Great interest was shown in all the meetings, and as many as twenty ladies spoke at them who had never before addressed the public. These ladies will continue working for the interests of women and will not be satisfied until the Behar and Orissa women are granted both Municipal and Legislative rights.

Bombay Women's Activities

The Bombay women are noted for their organising ability and their generosity and this is amply

evident from the Report of their third and fourth years' working that has been published by the Bombay Branch of the Women's Indian Association. Free classes are conducted daily for grown-up girls and women at which English, First Aid, Fancy Work, Knitting and Cutting-out are taught. Over 20 ladies are voluntary helpers in this work. Most interesting and valuable lectures were held for the benefit of the students and the general public. The Branch took the lead in getting up joint meetings of the various women's organisations in Bombay in support of Compulsory Education for Girls, in support of removing the sex-bar against women's eligibility for becoming Municipal Councillors, and in securing the Legislative vote for women. This admirably written report shows what an important educational, civic and poltical institution this Association is in the interests of Bombay women. The Hon. Secretary, Mrs. Goolbanoo K. Wadia, is to be congratulated on the success of her self-sacrificing efforts during the past two years. The financial side of the work is remarkably satisfactory, over Rs 3,000 being in hand and the Donations from members having amounted to the generous sum of over Rs. 1,400.

The Children's Bill In Calcutta: Rights For Girls

A Children's Bill is being passed through the Bengal Legislative Council which is designed to confer various benefits upon destitute and helpless children. In the Madras Children's Bill the word "children" included girls. In the Bengal Bill girls are excluded, a matter that is deplorable to the last degree and we heartily agree with the Bishop of Calcutta in calling for the amendment of the Bill He writes:

"There can be no question that girls stand even in greater need of protection than boys and anyone at all acquainted with the slum life of Calcutta knows the terrible moral conditions under which no small number of girls are being brought up and which deprive them of any reasonable prospect of growing up to be respectable citizens. I greatly hope that the Council will, before passing the Bill, amend the definition of a child and young person, so as to include girls within its scope".

Mysore Representative Assembly and Woman Suffrage

Our Mysore Sisters have our sympathy in the reverse their cause has had at the hands of the members of the Mysore Representative Assembly. A resolution was brought forward in the Assembly for the removal of the sex disqualification but the members rejected it by a majority of 19. There does not seem to have been an active discussion on the subject and it is specially regrettable that the Dewan did not make a speech and give the members a lead in the right direction as he is himself in favour of giving the women of Mysore their citizen rights. The question is coming up again in the Mysore Legislative Council and we hope it will pass through it successfully. Steps are being taken to secure the support of each Councillor and as they are more in touch with general public opinion than the members of the Assembly, the wishes of the women are more likely to be acceded to. One wonders that Mysore should hesitate to give rights that have been so freely given to Travancore, Cochin and Madras women.

Women Pleaders

It is a source of great satisfaction that the legal profession has been opened in India to women. We heartily congratulate Miss Cornelia Sorabji on becoming the first lady Vakil in India. She has been allowed by the Judges of the Allahabad High Court to be enrolled as a Pleader of that Court and has begun to practise there. Miss S. B. Hazra, B.A., B.L., presented a petition in October at the Patna High Court for the same permission to practise. Thirty ladies accompanied her to the Court to hear her case being argued and to give her their moral support. Their presence created a great sensation as ladies rarely appear in a Court of Law. Judgment in the case was only given two months later and then it refused the requested permission. It seems unfair and unjustifiable that an Indian woman is refused a right which has been granted to similarly qualified British women. It is significant that the demand for the removal of the disqualification of sex in the legal profession should have been heard first in those Provinces which are most purdah-ridden. Many purdah-ladies are the owners of property and when their affairs get into litigation they are at the mercy of men whom they must not see and over whom they have little control. It will be a great boon to purdah women to be able to obtain the services of women lawyers with whom they can freely converse and discuss their affairs. As to the success of Indian women in their new sphere we have no doubt. Women are born pleaders and well know the power of timely directed and diplomatic speech.

The Girl Guide Movement

We are glad to see that the Girl Guide movement is increasing in popularity in India. Anyone can observe how its kindred movement, the Boy Scouts, trains boys in usefulness and improves their general character. With Girl Guides also the ambition to work harmoniously together in their patrols, to pass the many tests in handicraft to organise and carry through outdoor excursions and camps, to leave no day unblessed by deeds of helpfulness, develops unselfishness, capability, physical strength and service as no other organisation we have met with does for young women and girls.

We advise our Branches to interest themselves in this movement and to encourage and help their younger members to form themselves into a Girl Guides troop as part of their general activity. This has been done by the members of the Adyar Branch. Many of our members belong to the Benares Girl Guides who are noted for their power of service

on occasions like special temple festivals when the temple authorities resquest them to look after the needs of the crowds of women present.

Burmese Women and the Vote.

A Franchise Committee is sitting in connection with the framing of Rules for the Franchise qualifications to be laid down for Burma new Legislative Council. There are very good prospects that women will not be debarred from the right of voting as one of the property qualifications recommended applies almost entirely to women. No women in the East are more ready for political responsibility than the well-educated and capable Burmese women and their demand for the vote has been upheld by all the political Associations of their country.

An Equal Sex Standard

It is most important that women should stand unitedly for the promotion of an equal standard of morality as regards men and women. In connection with changes that are being made in the Municipal Act in the United Provinces notice has been given that a Resolution will be moved to exclude "undesirable women" from the Municipal franchise. Why should these women be disfranchised and the men who make the demand for their deplorable kind of life be allowed all the rights of citizenship? If immorality is to be a disqualification for any kind of vote then it must be a disqualification of men and women impartially. The Women's Indian Association wrote to the U. P. Press protesting against the proposed Resolution in the interests of fair play and to prevent the setting up in public life of an unequal standard of morality.

Handicrafts for Women

Women's natural love of beauty leads them to wish to make pretty things, not only for the joy of creating beauty but for the adornment of their homes or their persons, or for practical purposes. It is a pity that better instruction is not given in schools in various handicrafts, for women's fingers are specially suited to doing fine craft work. That is one reason why women have always been able to spin finer yarn than men and there are parts of the country, Behar for instance, and parts of South India, where the yarn spun by women is always kept separate from that spun by men because it is of a superior quality. Rattan work of the finer kind is a favourite occupation for the free hours of Indian women, and needlework of various kinds is so attractive to them as sometimes to become almost a temptation, for it may lead to ill-health. Work along these lines leads to the development of good taste, co-operation, patience, business ability, balanced judgment, powers of observation, and national service, and therefore it is worthy of cultivation. Almost all women's societies have realised this and classes are increasing for instruction in arts and crafts for women in nearly all the Indian cities. It is a most hopeful sign of the times.

WOMEN AND DRAINS

BY J. C. MOLONY, I. C. S.

" Far from his dwelling let him remove all ordure; far let him remove the water used for washing his feet; and far the remnants of food and the water from his bath''.—Laws of Manu.

"But I have a partner,—Mr. Jorkins", said Mr. Spenlow. Probably most people even if they have not read *David Copperfield* in its entirety, can yet recognise and understand the allusion. So long as th English language is spoken, so long will the fame of Mr. Spenlow endure; he, as it were, fixed, gave life to, the idea of a shadowy, unapproachable partner, on whom he cast the responsibility for everything that he was unwilling, or too lazy, to do himself. When President of the Corporation of Madras, I found an Eastern avatar of Mr. Jorkins blocking the path of sanitary reform; most men professed concurrence in my sanitary ideas,—" but the females "—, they were wont to observe, as a conclusion to argument, and everything remained more or less as it was before.

A foreigner has but little opportunity of getting to know the mind of an Indian woman, still I am not prepared to accept unquestioningly the *dictum* that her attitude towards health and cleanliness, (for these two words are the explanation of "sanitation") is one of stupid indifference or stubborn refusal. Indian homes which I have seen have generally been clean within the street door. The trouble is to persuade the Indian housewife that her responsibility and her interest by no means terminate with that door. It is of little advantage to get the sullage out of the inner courtyard if it forms in the street a stagnant pool under one's bedroom window: throw your household rubbish broadcast into the street and it blows in upon your neighbour, while your neighbor's rubbish similarly strewn returns to you the compliment.

The Indian woman is essentially a house-dweller. The husband goes forth by day to his office; in the evening he takes the air on the marina; the greater part of the twenty-four hours he spends without his own four walls; if his pre-occupation, as is often the case, is with the Law of the land, the woman's outlook is limited by the law of the house. To woman, therefore, in the city the subject of drains is, or should be, of quite especial interest: a woman even though she be careless as to her own welfare, is seldom neglectful of her children's health, and nothing is more certain than that children cannot be reared in health and strength in a sewage-polluted atmosphere. The lamentable figures of infant mortality in Madras City are a sadly sufficient proof that the Indian mother too often fails to rear her children at all.

It is of little use to lay the blame for the unhealthiness of Madras on some abstraction such as the Corporation or the Government. In the New Jerusalem, it is said, every one will sweep

clean his house and the space in front of his door-step; the Corporation sweeper is ready to relieve the Madras housewife of a good deal of this trouble, but the efficiency of his sweeping depends in a great measure on the interest shown by the house-wife in having her surroundings neat and clean, and on her willingness to co-operate towards this end. Now that the Indian woman cannot build drains in her house and street I quite admit; but if the stories told to me by Indian friends of the influence of "the females", of the power of "the females" to render the lives of their lords and masters what Mrs. Malvany described as a "bastard purgathory", be even partially true. the women of Madras have it in their power to bring about a speedy and appreciable improvement in the sanitation of the city. "You, my good husband, have established me in this house, wherein I must spend at least twenty out of every twenty-four hours of the day; I shall trouble you to see that the air which I breathe all day long, which your children breathe, is not slow poison."

At the last meeting of the Legislative Council considerable opposition was manifested to the grant of certain lakhs to the Madras Corporation for the extension of the City Drainage Works. In their spacious, well-ventilated Council-Chamber, Legislators pleaded eloquently that the money would be better spent on other objects; "on Education", if I remember aright, was the cry. The lamp of eloquence might have burned somewhat less brightly had there been present to each speaker's mind a vision of "the Angel in the House", demanding explanations from her lord on his return. Education is well enough in its way; but for the advantages of Education, one must at least be alive; to Indian mothers in general it is surely more desirable that little Ramasami, Poonasami, Chinnasami, Kandasami, should grow healthy to men's estate than that the money requisite to turn little Ramasami into a B. A. should be provided by neglect of measures that will give the various other little "samis" their fair chance of life ere they have to think of livelihood.

And after all what is "Education"? In this country it too often is but the cramming up of "dead vocables": a man or woman is not "educated" because he or she can on occasion disgorge a lot of useful facts about the square on the hypotenuse: because he or she has memorised without understanding or caring to understand a string of facts remaining the while blissfully heedless of the lesson's applicability to his or her individual life. Because Indian women, in the main, are illiterate, it does not follow that they must necessarily be uneducated; there is much to be learned otherwise than through the medium of the written word. A woman can understand the everyday laws of health although she may never have opened a volume dealing with sanitary science; she can have a sense of beauty though she may never have heard of the "Kritik of Judgment", in which the old sage of Konigsberg defined beauty as abstracted from all objects which are beautiful.

I have frequently been met with the objection, "these drains are not our custom; our ancestors did very well without them". The answer is simple—"our ancestors" didn't. The vital statistics of India when regarded with any attempt at correctness, are miserable reading. Indian life, specially in a big Indian City, is truly and lamentably a survival of the fittest. This much may be conceded: the Indian people are essentially village dwellers, and then a few steps will take one into open country uncontaminated by the waste products of human life. A too meticulous regard for the niceties of public sanitation may be but a needless fussiness, but those whose lot is cast in the heart of a city cannot escape from whatever may be, and whatever must be the influences, noxious if uncorrected, of crowded humanity. Efficient public drainage in a large city is the only possible method of fulfilling the excellent precept of Manu which heads this article.

The house is the woman's sphere of influence; for her own sake, for the sake of her children, it is incumbent on her to see that the surroundings of her house are healthy. The Indian woman cannot, as yet, take much part in the public activities of the forum; but from behind the scenes, she can, if she will, pull the strings which make the puppets dance. If she can compel her husband to provide her with food and cloths, she can compel him to provide her with a fair prospect of healthful life. If the women of Madras claim sanitation as their birthright, as the birthright of their children, and let it be known that "they will know the reason why" if that birthright is refused, no reasoning or apology of the lords of creation will prevail against them.

THE HOUSE AND THE ROAD

The little Road says, Go,
The little House says, Stay;
And O it' s bonny here at home,
But I must go away.

The little Road, like me,
Would seek and turn and know;
And forth I must, to learn the things
The little Road would show!

And go I must, my dears,
And journey while I may,
Though heart be sore for the little House
That had no word but Stay,

Maybe, no other way
Your child could ever know
Why a little House would have you stay,
When a little Road says, Go.

—*Josephine Preston Peabody.*

TOTA, A BURMESE BABY.

By MURIEL FRASER.

I wish you could see him. Black eyes, generally hiding behind ridiculously long lashes, glance roguishly up, a mouth like a rose bud smiles and rèveals two dimples which capture my heart. He is Beauty personified. I love him. He is perfect in life and limb; he wears a quaint suit made of black and white check cotton held together by a big leather belt. The belt is his father's, he says. His name is a grand, long one of five syllables, and he is four years old. So we call him Tota, after the immortal "spark" in Kipling's story.

I first met Tota on the road, where he and other babies where dabbling their feet in a ditch. I scraped acquaintance with him by smiling and asking him whether he cared for biscuits. He did, and does. Our friendship ripened with the plantains. I was beginning to think him a gentleman of leisure, when lo! one morning he passed with a slate under his arm. The slate was nearly as big as himself, and he proudly displayed a brand new pencil. He was going to school. Yes, childhood must end, said Tota with a little sigh, and he was growing fast, and would soon be a man. He most therefore begin to learn. What was he going to learn? Oh, many things. He knew already the names of many English animals. Dear me! an English scholar so young? Perhaps there was an incredulous note in my voice, for straightway I heard him say, with a toss of his head, the words: "Ostridge, Lian, Crockerdile, Parrit, Buffalo." Won't the teacher be glad to have such an advanced student in his class!

Tota sits gravely at his desk. His little round head just shows above it. He is a model boy. He solemnly repeats his lesson. He struggles with the letters of the alphabet. There are thirty-two boys in the class, and Tota is the most beautiful. He tells me that the boy next to him is rather naughty. When Tota makes a funny face at him this naughty boy laughs. The teacher reprimands him. The teacher cannot see Tota laughing, for he pops his head under the desk.

School over, Tota starts for his home. There is a delightful grassy open space to cross. The road is shorter, of course, but Tota says the road is dirty. Lots of the boys go home together, and in the rainy season the grassy space is mostly under water. Then there is great fun, and the boys tuck up their cloths or trousers, splash about with much noise, and do the goose-step through the water. Luckily there are no shoes or stockings to spoil. Tota says that water makes a boy grow.

Arrived home he sheds his dignified coat and trousers, and appears simply and sufficiently clad in a shirt. He sits on the doorstep eating and drinking, and then the evening is spent in play with his neighbours. They pass my door in grave procession, clapping bits of wood together in imitation of a band, or chanting, loudly and tunelessly the way of boys all over the world. Or they sing, waving sticks on which are tied bits of rag. Sometimes they have sports. There is keen competition among them as to which can jump the nullah with most ground to spare. It is quite eight inches across. Tota always succeeds, but he says some stupid children fall in, and they have to be pulled out. This operation seems to require the united exertion of the others to accomplish. Tota says the girls fall in, silly things. It is not surprising, for the girls of the party can hardly walk.

In spite of his youth, Tota is a philosopher. He thinks things out for himself. He certainly talks of things no white boy of any age dreams of. And the things a white boy lives for are a sealed book to Tota. I am used to him now, but he has given me many shocks. He informs me that the next time he is born he will probably choose a different family. Perhaps the next time he will be born in a white family. He is not quite sure, because he is afraid his father will never want to be white. Any life without that father sounds impossible to Tota. Still, it is a pity that fathers are so old-fashioned. He feels there are almost limits to family obligations, does Tota. What do I think about it? I am not quite sure. Well, anyhow, says Tota, it would be nice to go to the Bioscope whenever he liked!

WOMAN SUFFRAGE

By MISS S. B. DAS

[*The following is the opening speech delivered at a Woman's Meeting in Patna recently. Miss S. B. Das is the daughter of the Minister for Self-Government in Behar and she is the President of the W. I. A. Branch in Patna.*]

It is not only a great honour but to me a privilege and a pleasure to speak at a meeting where such an important question as woman's right to representation will be discussed. Our sisters in England had to fight hard for their right to speak for themselves in all public matters. They have won the battle and got the right to vote. When I was in England in 1907, they had started the campaign against Government. When I was staying in Sir Albert Spicer's house, a member of Parliament, I often met Members of Parliament at his house and heard the discussions and opinions on the women's suffrage question, and they all thought that the women would not get the right to vote fer some time to come. The women of England fought very hard and after a great struggle for years they have come out victorious. They have unlocked the door which had been guarded by prejudice against women; their representatives now occupy seats in Parliament, and women are elected as members of the House of Commons. The recent war has taught the men that women are in no way inferior to them and the example of our Western sisters has stimulated us, their Eastern sisters.

A great national awakening among women throughout the world has begun and India must not be behind. Our sisters in other civilised countries of the world have got the right to vote. Indian women

would like to know that they are not behind their sisters. Indian women would like to know that they are not classed with the criminals, infants and lunatics of the world who, with women, are expressly excluded from the right of representation. Indian women would like to know that they have got the right of representation, for they are taxed and the basis of constitutional law is that there must be no right of taxation without a corresponding right of representation. This simply means that Government has no right to take the money of women without consulting them as to how it should be spent. Taxation without representation is tyranny, It seems to me that taxation without representation is also robbery and to support this tyranny—this robbery, it has been argued that women in this country have not enough education to exercise their right as citizens properly. It should be remembered that a large percentage of men in this country are as ignorant as women, yet every man who pays a certain amount of Municipal tax enjoys the franchise. Every woman knows whom to trust with money which she wants to spend for a particular purpose. Women in this country pay taxes. There are many women who hold property on account of which they pay Municipal tax, Government revenue; there are many women who have securities and pay income tax. The tax which they pay is spent for purposes in which women are interested and yet they have not the right to vote for a representative who will spend their money. This is really a tyranny.

I am not an advocate to give the right of representation to all women in our country but I affirm that those women in our country who pay a certain amount of Municipal tax, Government revenue, or income tax have a right to the franchise.

Our sisters in Bombay and in Madras have got the right to vote and we are here today to support the Resolution which Mr. Devaki Preshad Sinha has sent to the Local Council, for the removal of the disqualification of women in the franchise law. Miss Das then fully explained in Hindi the constitution of Local Boards and the local Council, how they are formed and what are their functions and who are the people who have got the right to vote. She said that in the Council men make laws and both they and women have to abide by these laws. There are many things which are discussed in the Council which are matters that vitally affect the home. Such matters are the éducation of children, child welfare, health, sanitation, etc., etc, Nothing can be done in the Legistative Council that will affect only one sex. So it is proper that the qualified women in all the Provinces of India should have the right to vote. If this just and legitimate demand is withheld by men it will be a great injustice done to women. The time has come when women should be treated with an equal respect to men. We must not give up the work if we meet with failure—the failure will lead us to success. We must not lose heart but we must trust in God and unite in our cause and success must come to us in the end.

SOME THOUGHTS ON THE PRESENT INDIAN DRAMA

By SHRIMATI KALYANAMMA VIDYA VINODIN

Sir William Jones speaking of the extent to which the dramatic literature has been cultivated in India observes that the Hindu Theatre would fill as many volumes as that of any nation of Modern Europe. This is in reference to the Samskrit Dramatic Literature written in Samskrit which has been admitted by the German critic Schlegel to combine various qualities possessed separately by other tongues,—Grecian copiousness, deep-toned Roman force, and the divine afflatus characterising the Hebrew tongue,—and treating of the life and traditions of the Indian people during the two thousand years previous to the last two centuries. Like Kalidasa's "Sakuntala" and "Vikramorvasiya" and Bhavabosti's "Ottara Rama Charitra" and Bhattanarayana's "Veni Samhar m" the Samskrit drama treated mostly of mythological stories, occasionally treating of a social subject as in "Muitchhakatika", or a historical subject as in "Mudra Rakshasa". These are all glorious works and stand on a level with the great dramas of Greek and Roman writers as well as with the masterly productions of Shakespeare and Goethe. Of the composition of these dramas in general, Professor Wilson says, "It is impossible to conceive language so beautifully musical or so magnificently grand as that of the verses of Bhavabuthi and Kalidasa," and of one of these, "Sakuntala", the great Goethe sings:

"Wouldst thou the young years blossom and the
fruits of it decline,
And all by which the soul is charmed,
enraptured, feasted, fed,
Wouldst thou the Earth and Heaven itself in one
sole name combine
I name thee O, Sakuntala! and all at once is said."

It is out of this great source that the prsent Indian drama has come into being. The "Present Indian Drama" is a very comprehensive term for all the numerous dramas which are put in print or are enacted on the stage in the several vernaculars of India, Tamil, Telugu, Bengali, Kanarese, Marathi or Hindi, at the present time. Samskrit now being no longer understood by the masses, these vernaculars have mostly translated the most famous of the dramas written in Samskrit, and are very popular among the vernacular andiences. These translations which form the bulk of the present Indian drama, of course, inherit the characteristics which belong to the original Samskrit works. Human emotion is classified by Samskritists under the nine heads of love, mirth, tenderness, fury, heroism, terror, disgust, wonder and tranquillity and each of these dramas takes its colour from one or several of these. The love of Hindu drama is less sensual than that of the Greek and Latin. Comedy and valour, whenever displayed in Hindu drama, is calm, oollected and

dispassionate. It is said that in Samskrit times women were generally represented on the stage by women. This practice has fallen generally out of vogue now, only rarely a company making its appearance, like the Parsi troup, with female actors on its role. Following nature closely these dramas usually blend seriousness and sorrow with levity and laughter. The higher purpose of the dramatic art also forms a distinguishing feature of Indian drama. Wilson says, "We may observe, to the honor of Hindu drama, that *Parakiya* or she who is the wife of another person is never to be made the object of a dramatic intrigue". What we have most to admire in these dramas, is, as Schlegel says, "That tender fondness of solitude and the animate vegetable kingdom, that so attract us, in the drama of Sakuntala, the traits of female grace and fidelity and the loveliness of childhood. We are also struck with the touching pathos accompanying deep moral feeling".

Besides these translations from Samskrit dramatic works, the present Indian drama consists of original dramas, composed in the several vernaculars, based on stories of imagination like the Parsi "Gulebakavli", or History as the Telugu "Fall of Vijayanagar" and on the Epics like the Kanarese "Krishnaleela" and the Tamil "Lanka Dhanan."

Alongside of these, there are rising, owing to the steady cultivation of English literature, translations of English literature, translations from they English dramas of Shakespeare, and original English dramatic compositions like those of Tagore, Mr. Cousins and Mr. V. V. Srinivasa Iyengar. Of these the former two are compositions, with a very serious social purpose and the thoughts and style of the writers on a plane somewhat deep for the comprehension of the average theatregoer. The writings of the last author are sketches of some side of contemporary social life.

The drama is partly a branch of literature and in part a means of social regeneration. Perhaps the transitional stage of the country and perhaps the lack of encouragement for literature in general, and also the lack of concentration in modern life, and diffusion of the mental and intellectual powers over the current duties of the day, prevent the issue of any dramatic work of outstanding merits now-a-days, like the dramas which have taken rank as literature. Moreover, the spread of reading and printing seems to have given to the Novel, whose construction is less complicated and artistic, the title to serve as the medium of communication between author and people instead of the drama, which fulfilled that purpose until recently. Still, the growth of large cities which are centres of vast masses of an eager public, and the vastness of the facilities for the construction and equipment of the stage, might augur a fresh career of influence and attraction for the Indian drama, but that is a thing which is in the hands of the future, it is not for the human mind to prophecy anything about the future with surety.

WOMEN ALL THE WORLD OVER

China

The system of concubinage is a very common and dreadful evil in China. In the hope of ending it, a lady of Chekiang Province has seriously proposed that all married women in the Republic should enforce the abolishment of the system at once or obtain a divorce, leaving the nation entirely without married couples.

Nearly 200 new applications for admission to the Peking College for Women have been received this year. A large number of the previous senior students of the College have been withdrawn temporarily to teach. It is reported that the students sent up to College are very insufficiently prepared for the entrance examination, but until there are more secondary schools in China this must be expected and the number of students will be limited in the Colleges.

Japan

The Japanese are sending some well-known women to America to help in creating a better understanding by the Americans of the national aspirations of Japan, and on their side the American women who are on the "Women's Committee for World Disarmament" have written to the Japanese Women's Societies asking them to use their influence in promoting international peace.

The census returns show that there are approximately 200,000 more men than women in the Japanese Empire. There are only nine countries in the world where men are in the majority, India being one of them. In the 29 other countries of the civilised world there are more women than men, and the predominance of women is greatest in Great Britain.

A new Society has been started in Tokio named the Domestic Economy Society whose object is to adjust and regulate the high prices of necessaries. The Officers of the Society are teachers of the Women's University and the Girl's Higher Normal School assisted by women of experience in business and by members of various Government Departments connected with commerce and finance.

Egypt

An Egyptian speaking under the auspices of the Egypt Parliamentary Committee in London recently said in the course of his address: "Last, but not least, come our glorious women who have played a most prominent part in the national movement of Egypt inspiring their men and their children with faith and confidence. Our Egyptain women have their own Women's Committee of the Egyptain Delegation to England, several Societies for the

intellectual and social advancement of women, such as "The Emancipation of Women Society". "The Mother of the Future," "The New Women," and several other women's institutions throughout the country. Charity bazaars and the Girl Scouts are quite a feature of modern Egypt, and just before I left Egypt there was talk of women suffragists. The Egyptian woman is not lagging behind the Egyptian man in the race for progress and her personality has exercised a most hopeful and inspiring influence over the National movement."

Russia

A remarkable World Conference of Communist women met recently in Moscow. Eight-two women delegates attended representing 28 different countries including China, Bokhara, Armenia and Georgia. The chief purpose of the Conference was to educate and inspire women to take their place with men in the world struggle against capitalism. The President was Clara Zetkin, an old lady, who is one of the Communist members of the German Reichstag (Parliament). All the notable women leaders of Russia took part in reviewing the life of women in trade unions, in social life, in the family, under marriage and before the law. Many greetings were sent to the women of the East and the leader of a group of 25 women from the near and Middle East, Tursum Baya, a member of the Executive Committee of the Soviet Republic of Turkestan, replied as follows on their behalf: "I greet the International Women's Conference from the women of Turkestan. The struggle of the Russian proletariat has opened the doors to the women of the East. We who have been slaves of slaves are now entering a life of freedom. We join hands with you in a common cause." The Conference made a great impression in Europe.

Sweden

Five women members of Parliament have been returned at the recent General Elections in Sweden —a really wonderful victory for the first women's vote. The Conservative, Labour and Liberal parties are all represented in these elections of women.

Canada

Unable to obtain admission to the Bar of the Province of Quebec Mrs. F. Seymour Bell, a University graduate and wife of a Montreal lawyer, has been admitted to the Nova Sotia Bar and is the first woman lawyer in that Province.

South America

Two South American Provinces have already granted women the Municipal vote, and a Women Suffrage Bill is pending in a third Province.

Ireland

There are eight women members of Parliament in Ireland, six sitting in the Dail Eirann, and two in the Northern Parliament. One of the Republican women members holds the office of Minister of Labour, the first time a woman has been entrusted with such a post. The first two women barristers in the British Isles were recently admitted to the Bar in Dublin and in "calling" them the Lord Chief Justice warmly congratulated them."

Burma

Burma is now to be considered an Indian Province and to be given a Provincial Legislative Council similar to those of the Indian Provinces. Just as the Southborough Committee investigated the conditions necessary to formulate rules for regulating the qualifications for the Legislative Franchise so the Whyte Committee is examining witnesses in Burma. All the Burmese newspapers are strongly advocating the inclusion of women as voters and as candidates for election. One or two Burmese ladies intend to offer evidence and to appear before the Committee for oral examination, Woman Suffrage was demanded by two Burmese Deputations which went to England and as one paper says, "we all demand that the Burmese women should be placed on a footing of equality with men both in the qualifications of electors and in the qualifications of candidates."

THE SOUL OF WOMAN

BY HEMLATA TAGORE

Who was it who uttered the kind words that liberty was not for woman? Did he realise the "eternal pain" in woman's breast?

Did he know the many sorrows that lie buried unexpressed in women's heart and the many blessings that pass away unfulfilled from day to day?

Has he not observed on woman's brow wrinkles which time has furrowed to mark the deceit of ages?

Dependent on God alone, who neglects none and dispenses even justice to all, asks woman—

"Is woman destined to be a mere plaything that eludes and allures and lends delight to man? Is she not mother and sister and co-worker for the world's good?

Has not woman a mission to realise? Does not the light of knowledge enter her mind and clarify her heart? Does she not know how to be one with the infinite?"

Who is ignorant of the fact that love has its dwelling in woman's heart? This earth would be a dreary place in the absence of woman's love.

Love took its birth in woman's breast: it is there. O Love, that thou shinest best! Love answers, "I can blossom only on free soil, where there is liberty."

TAMIL

முனிசிப்பாலிட்டியும் அதன் கவுன்ஸில் ஸ்தானத்திற்கு ஸ்திரீகளின் உரிமையும்

டாக்டர் முத்துலக்ஷ்மி அம்மாள்

சகோதரிகளே!

முதல் முதலில் "முனிசிப்பாலிட்டி" என்றால் என்ன? "முனிசிப்பாலிட்டி" என்பது ஜனங்களால் நியமிக்கப்பட்ட பிரதிநிதிகள் கூடிய சபைதான்.

அதின் தொழில் என்னவென்றால்—முக்கியமானது ஜனங்களின் தேக சௌக்கியத்தை குறித்தது. இரண்டாவது பிரஜைகளின் படிப்பு விஷயமாகவும் சிரத்தை எடுத்துக்கொள்வது.

விவரித்துச் சொல்லுமிடத்து-தொத்து வியாதிகள் பட்டணத்தில் பரவாதபடி தடுப்பது, அம்மைகுத்துவது, வீடுகளைச்சுற்றிலும் ரஸ்தாக்களில் குப்பை கூளங்கள் சேராதபடி சரிப்படுத்துவது, சாக்கடைகளைச்சுத்தி செய்வது, ரஸ்தாக்கள் போடுவது, விளக்குப்போடுவது, நல்ல தண்ணீர் ஜனங்களுக்கு ஏற்பாடு செய்து கொடுப்பது, ஆஸ்பத்திரிகள், பள்ளிக்கூடங்கள் ஏற்படுத்துவதேயாம்.

அதன் வருமானம்.—வீட்டு வரி, தண்ணீர் வரி, தொழில் வரி, நாய் குதிரைகளின் வரி, வண்டி மோட்டார் வரிகளேயாம்.

N.B.—இந்த வரிகளைத்தண்டும்போது மட்டும் ஸ்திரீ புருஷாள் என்ற வித்தியாசமில்லை. ஆனால் அந்தப்பணத்தை செலவழிக்கும்போது மட்டிலும், புருஷர்கள் தான் செலவழிக்கவேணுமாம். இந்த நியாயம் நன்றாயிருக்கிறதல்லவா? பணம் சம்பாதிக்கும் ஒரு ஸ்திரீக்கு அந்தப்பணத்தை எந்த விதங்களில் செலவழிக்கலாமென்ற யோசனை யிருக்குமா இருக்காதாவென்று யோசித்துப் பாருங்கள்.

இதிப்படியிருக்க நம்பெரியோர்கள் "ஞானம்", "செல்வம்" இரண்டையும் சரஸ்வதி, இலக்ஷ்மி ஸ்வரூபங்களாக வர்ணித்திருக்கிறார்களே யொழிய புருஷ சொரூபங்களாக அவர்கள் சொல்லவில்லையே.

இந்தக்காலத்து, புருஷர்கள் நம்மைத் திறமை யில்லாதவர்களென்று நினைக்க என்ன காரணமிருக்கிறது?

ஒரு வீட்டில் புத்திசாலியான ஸ்திரீ ஒருத்தி இல்லாவிடில் அந்த வீட்டுக்காரியங்கள் ஒன்றும் சரிவர நடைபெறாது. இந்த உண்மை புருஷர்களுக்கே நன்றாய்த் தெரிந்திருக்கும்.

வீட்டிலுள்ள மனைவி நாலு நாளைக்கு தாயார் வீடு போயிருந்தால் அந்த வீட்டில் மூலைக்கு மூலை குப்பை கூளங்கள் சேர்ந்து கிடக்கும், சாக்கடை அடைத்துக் கொள்ளும், தோட்டத்திலுள்ள பயிர்கள்கூட சரிவர தண்ணீர் போடாததினால் வாடியிருக்கும். இதற்குமேல் வீட்டு யஜமானனுக்கே சரியான சாப்பாடு சம்ரக்ஷணை இல்லாமல் உடம்பு அசௌகரியமாய்ப் போய்விடும். முனிசிப்பாலிட்டியின் தொழில்களை கவனிக்குமிடத்து ஸ்திரீகளுக்கு அந்த விஷயங்களைப்பற்றி நன்றாய்த் தெரிந்திருக்க ஹேதுவிருக்கிறதே யல்லாமல் புருஷர்களுக்கு அவ்வளவு நுட்பமாகத் தெரிய இடமில்லை.

அதற்கு சாதாரணமாக, முதல் முதலில் தொத்து வியாதிகளென்ற விஷயத்தைப்பற்றி கவனிப்போம்.

ஒரு வீட்டில் ஒரு குழந்தைக்காவது ஒரு பெரியவருக்காவது நோயுண்டானால் வீட்டிலுள்ள ஸ்திரீக்குத் தெரிந்து அவள் அவசியமென்று எண்ணினால் தன் புருஷனுக்குத் தெரிவித்து டாக்டரை வரைவழைக்கச் சொல்லுவாள்.

சிசுமரணம். இந்த தேசத்தில் ஜாஸ்தியாகவே இருக்கிறது. அதற்காக ஒரு சரியான ஆஸ்பத்திரியாவது, அல்லது தாய்ப்பாலில்லாத குழந்தைகளுக்கு நல்ல பசுவின் பால் கிடைக்கும்படியாகவாவது நம் முனிசிப்பாலிட்டி இன்னும் ஏற்பாடு செய்யவில்லை.

ஒரு சிசு நோயினால் வருந்தும்போது அதன் தாயல்லவோ தூக்கமில்லாமலும் தகுந்த ஆகாரத்தை தான் உட்கொள்ளாமலும் கஷ்டப்படுகிறாள். தகப்பன்மார்களா கஷ்டப்படுகிறார்கள்?

ஸ்திரீகளுக்கென்ற சுதந்தரம் ஏற்பட்டால் அவர்கள் முதல் முதலில் தங்கள் சிசுக்கள் தொத்து வியாதிகளினால் பீடிக்கப்பட்டு கஷ்டப்படாமலும் சரியான ஆகாரமின்றி வருந்தாமலுமிருக்கும்படியான முறைகளைக் கைக்கொண்டு செய்யமாட்டார்களா?

பெண்கள் பள்ளிக்கூடங்களில் "குழந்தை வளர்ப்பினை" என்ற முறையைப்பற்றி அவர்களுக்குப் போதிக்கும்படி ஏற்பாடு செய்யக்கூடாதா?

இன்னும் பெரிய ரஸ்தாக்கள் தவிர சின்ன ரஸ்தாக்களிலும் ஏழை ஜனங்கள் வசிக்கும் சந்துகளிலும் குப்பை கூளம் நிறைந்து நாற்றத்தை உண்டுபண்ணுகிறதும் தவிர ஈக்களையும் பெருக்கி வியாதியை பரவச்செய்கிறது.

தின்பண்டங்களை விற்பனை செய்பவர்கள் சாக்கடை மேலும் புழுதிநிறைந்த ரஸ்தாக்களிலும் வைத்து வியாபாரம் செய்வதினால் அநேக வியாதிகளுக்கு இடமாயிருக்கிறது. அந்த வியாபாரிகளை கண்ணாடிப்பெட்டிகளில் வைத்து விற்பனை செய்யும்படியாகச் செய்யக்கூடாதா?

பெரிய ரஸ்தாக்களில் கூட சாக்கடைகளில் தண்ணீர் நிறைந்து சரிவர ஓட்டமில்லாமல் நாற்றத்திற்கு இடமாயிருக்கிறதும் தவிர பலவித வியாதிகளுக்கும் காரணமாயிருக்கிறது.

இன்னும் "தண்ணீர் செட்டு" என்ற விஷயத்தைப்பற்றி சற்று கவனிப்போம். பெரிய பங்களாக்களில் சரியாக அளவெடுக்கிறார்கள். சிறிய வீடுகளில் சதா குழாய் திறந்தே யிருக்கும். இது யாருக்குத் தெரியும்?

மேற்சொன்னவைகளைப்பற்றி யோசிக்குமிடத்து ஸ்திரீகளுக்குத் தெரியாத விஷயம் என்ன இருக்கிறது?

நமக்கு "வோட்" சுதந்தரம் கொடுத்ததின் பிரயோஜனமென்ன? அதன் பலன் நமக்கும் எப்படி கிடைக்கும்? நம்மவர்களில் ஒருவரே அந்தச்சபையில் போயிருந்து மேற்சொன்ன விஷயங்களைப்பற்றி எடுத்துச் சொன்னாலல்லவோ நாம் அந்தப்பலனை அடையலாம்.

சில புருஷர்கள் ஸ்திரீகளுக்கு ஒருவிதமான சுதந்தரமும் கொடுக்கக்கூடாதென்று எண்ணங் கொண்டிருக்கிறார்கள்.

அவர்களுக்கு நாம் சொல்வது என்னவென்றால், நீங்கள் உங்கள் நாட்டு விஷயங்களில் வீட்டு விஷயங்களைப்போலவே பெண்களின் யோசனையைக் கேட்டு நடந்தால் இன்னும் ரஸ்தாக்கள் ஒழுங்காயிருக்கும், சாக்கடைகளில் தண்ணீர் தேங்காது, சிசுமரணத்தைக் குறைக்கத் தகுந்த ஏற்பாடுகள் செய்யப்படும், பட்டணத்தில் இருளடைந்த இடங்களிலெல்லாம் விளக்குப் போடப்படும், ரஸ்தாக்களில் புழுதி குறையும், தொத்து வியாதிகள் பரவாது, சுருக்கமாக நம் தேசத்து சிறுவர் சிறுமிகள் தேகசௌக்கியத்தை அடைந்து திடசாலிகளாக நீடூழி வாழ்வார்கள்—என்பதேயாம்.

நீங்கள் ஸ்திரீகளை அவமதித்தால் எப்படி ஒரு பெண்ணில்லாத வீடு அழகு குன்றியிருக்குமோ, தாயில்லாக் குழந்தைகள் வாட்டமடைந்து வருந்துவார்களோ அப்படி நம்தேசம் வருந்தும்.

ஆகையால் அனாவசியமான வாக்குவாதத்திற்கு இடம் கொடாமல் இன்னொருதரம் கூடும் சபையில் நாமும் அவர்களைப்போலவே கௌவுன்சிலர் பதவியை அடையும் படியான சுதந்தரத்தை நம் சகோதரர்கள் நமக்கு அளிப்பார்களென்று நம்புகிறேன்.

ஸ்ரீமான் கல்யாணசுந்தர முதலியார்

அவர்கள் இயற்றிய

நாட்டுப்பாட்டு (கும்மி)

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1. மலைகளிலே உயர்மலையை மகிழ்ந்தணியும் நாடு
மாநதியுள் வானதியே மல்குதிரு நாடு
உலகில் விளை பொருளெல்லாம் உதிக்கின்ற நாடு
ஒண்டொழிலும் வாணிபமும் ஓங்கியசீர் நாடு
கலைகளொடு மறைமுடியைக் கண்டதவ நாடு
கடவுளருட் கோவில்களே காட்சியளி நாடு
பலசமய உண்மையெல்லாம் பரந்தொளிரு நாடு
பழைமைமிகு புகழ்பெருகு பாரதநன்னாடே.

2. உண்மையரிச் சந்திரனை உவந்தளித்த நாடு
உயர்ஜனகன் ராமபிரான் உலவியபொன்னாடு
கண்ணன் விளையாடலெல்லாம் கண்டுகளி நாடு
கன்னனொடு பஞ்சவர்கள் காத்ததனி நாடு
தண்மைநிறை புத்தரவர் தருமம்வளர் நாடு
தகைமையுறு வள்ளுவனார் தமிழ் பிறந்த நாடு
பண்ணமரும் கரிகாலன் பரித்த புகழ் நாடு
பகைவர்களும் தொழுதேத்தும் பாரதநன்னாடே.

3. வான்மீகி வியாசமுனி வளர்ந்திருந்த நாடு
வாகடதன் வந்திரியும் வசித்தமுனி நாடு
'நான்' மறந்த சுகர்முதலோர் ஞானமொளிர் நாடு
நாயன்மார் ஆழ்வார்கள் நண்ணிய தண்ணாடு
மேன்மையுறு பட்டினத்தார் மேவுமணி நாடு
வேதாந்த ராமகிருஷ்ணன் விளங்கிய செந்நாடு
பான்மைபெறு சம்பர்முதல் பாவலர்கள் நாடு
பத்தரொடு ஞானிகள் வாழ் பாரதநன்னாடே.

4. சந்த்ரவதி சாவித்ரீ ஜானகியின் நாடு
தமயந்தி' திரௌபதையும் சார்ந்திருந்த நாடு
"இந்திரர்சொல் கண்ணகியின் எழில்நிறைகொள் நாடு
எங்களவ்வை யின் மொழியே எங்குமொளிர் நாடு"
அந்த மிகு காரைக்கால் அம்மை சிவநாடு
ஆண்டாளும் மங்கையர்தம் அரசிவந்த நாடு
பந்தமிலா விக்டோரியா பரிந்தாண்ட நாடு
பாவையர்தம் வடிவான பாரதநன்னாடே.

ஸ்ரீஹரயே நம:

ஸ்திரீ தர்மம்

ஸர் டி. ஸதாசிவ ஐயர்

இப்பத்திரிகை யாசிரியராகிய என்னுடைய பிரியமுள்ள ஞானசகோதரி டோரதி ஜினராஜதாஸ அம்மாள் அவர்களுடைய ஆஜ்ஞைப்படி இவ்வியாசம் எழுதலானேன். அந்த அம்மாள் வியாசத்துக்கு விஷயம் குறிப்பிடாததால் இப்பத்திரிகையின் பெயரையே கொண்டு சில வார்த்தைகளை வரைகின்றேன். ஸ்திரீ என்னும் பதமானது மனிதவர்க்கத்தில் ஒருவித உருவமாறுபாட்டைத் தெரிவிக்கிறது. அன்றி இன பேதத்தை யல்லவென்பது யாவரும் ஒப்புக்கொண்ட விஷயம். புருஷர்களிலேயே தேக அமைப்பினால் நெட்டை யென்றும் குட்டையென்றும் தடித்தவர்களென்றும் மெலிந்தவர்களென்றும் நிற பேதத்தால் கறுப்பு, சிவப்பு, மஞ்சள், வெள்ளையென்றும் பிறந்த இடபேதத்தால் மேற்கத்தியார், தெற்கத்தியார், கிழக்கத்தியார், வடக்கத்தியார் என்றும் பிரித்து வழங்கினபோதிலும் மானிடதர்மம் என்பது எல்லோருக்கும் ஒன்றாக இருக்கிறது. அப்படியிருக்க ஸ்திரீ தர்மம் என்று தனியாக ஏற்படக்காரணமில்லை. சாமான்யமான பொதுதர்மத்தில் சக்தியனுசாரம் ஸ்திரீகளுக்கு பாத்தியமுண்டென்றே நான் சொல்வேன். பொய், களவு, துர்நடத்தை, அசுத்த ஆஹாரபானாதிகளை விலக்குவது முதலிய விடவேண்டிய விஷயங்களும், பக்தி, ஞானம், வைராக்கியம், ஜீவகாருண்யம், பரோபகாரம் முதலிய கைக்கொள்ளக் கடமைப்பட்ட தர்மங்களும் இருபாலருக்கும் பொதுவாகவே இருப்பதையும் ஞாபகப்படுத்திக்கொள்ள விரும்புகிறேன். நிற்க, விசேஷ தர்மமாகிய யோகம், சன்யாசம், தன்னை மறத்தல் முதலியவைகளிலும் பெரியோர்களால் ஏற்பட்ட பாகவதம் முதலிய புராணங்களில் சொல்லப்பட்டிருக்கிறது என்னவென்றால்:—பக்ஷபாதமில்லாமல் ஆணாயிருக்கிறவர்கள் பெண்ணுருவத்தை மாயையின் திரிபு என்றும் நிலையில்லாததென்றும் பலத்தை நாசம்செய்யும் மிருத்தியுவினுடைய கருவியென்றும், அப்படியே பெண்ணாயிருக்கிறவர்கள் ஆணுருவத்தை மாயாவிகாரமே என்றும் சந்ததிசொத்து, ஆபரணம், வீடு, வயல் முதலியவைகளைக் கொடுத்து யோகசாதக ஜீவனை கலங்கச்செய்கிறதென்றும் கருதவேண்டுமென்று சொல்லப்பட்டிருக்கிறது. இப்படியிருக்க தேகத்தை அநுசரித்த சிற்சில தர்மங்களை மிதமிஞ்சிப் பெரிதும் பாராட்டிப் பிற்காலத்திய கிரந்தங்கள் அமைக்கப்பட்டுள்ளன. தவிரவும் மனித தர்மத்தைப்பற்றி பலநூற்றாண்டுகளாய் சொன்னவர்களும் எழுதினவர்களும் புருஷர்களாகவே யிருந்ததினால் முன்சொன்ன பொதுதர்மம் விசேஷ தர்மங்களைத்தவிர ராஜகீய விஷயம், மத விஷயம், தத்வ ஆராய்ச்சி விஷயம், சுருதி ஸ்மிருதிபடனவிஷயம் முதலான முக்கிய விஷயங்களுக்கெல்லாம் ஸ்திரீகளைப்புறக்கணித்து, இரண்டு பிரிவான ஒரே மனித தர்மத்தை வேறுபட்ட தனித்தனி இரண்டு விதங்களான புருஷ தர்மமென்றும் ஸ்திரீ தர்மமென்றும் ஏற்படுத்திவிட்டார்கள். புராணரத்தினம் என்னும் விஷ்ணு புராணத்தில் தக்ஷப்பிரஜாபதி, காலநிர்ணயசமர்த்தர்களான (27) இருபத்தேழு பெண்களை சந்திரனுக்கு கொடுத்ததாக சொல்லியிருக்கிறது. அப்பொழுது பெண்கள் ஜோதிஷ சாஸ்திரம் வரையில் தேர்ச்சி பெற்றிருந்தார்கள். இப்பொழுது ஸ்திரீகள் பாகசாஸ்திரத்துக்கே உரியவர்களென்றும் தாஸ்ய தொழிலுக்கே கடமைப்பட்டவர்களென்றும் கட்டுப்படுத்தி 5வயது ஆணும் 50வயது பெண்ணும் சமமென்று பழமொழி சொல்லும் நிலைமைக்கு இறக்கிவிடப்பட்டார்கள். ஆத்ம சுத்தியிலிருந்து மனோசுத்திக்கும், மனோசுத்தியிலிருந்து தேகசுத்திவரையிலும்கூட தாழ்த்தி கிருஹசுத்தியோடே திருப்தி அடையும்படி புருஷர்கள் வற்புறுத்தி நிறுத்திவிட்

டார்கள். சிருஷ்டியில் புருஷர்களுக்கு மாம்சம் மஜ்ஜைமூளை முதலியவைகள் பெரும்பாலும் ஸ்திரீகளைவிட அதிகரித்து காணப்படுகின்றனவென்று சொல்லலாம். அவை நாகரிகம் ஏற்படாத காட்டுமனிதர்களுடைய காலத்தில் துஷ்டமிருகங்களைக்கொல்லவும் பயிரிடத்தெரியாமல் மாம்ச ஆஹாரங்களைச்சேகரிக்கவும் வேண்டியதாக இருந்தன. அப்படியே ஸ்திரீ தேகத்திலும் கர்ப்பவாஸத்துக்கும் பிள்ளையை போஷிப்பதற்கும் வேண்டிய உணர்ச்சி நரம்புகளும் முடிச்சுகளும் இருக்கின்றன. அவைகள் புருஷதேகத்திலுமிருந்தாலும் முக்கிய காரணமில்லாமைபற்றி குறைவாகவே அமைக்கப்பட்டிருக்கின்றன. அப்படியே ஸ்திரீதேகத்திலும் முக்கிய காரணமில்லாமைபற்றி மாம்ஸம் மஜ்ஜை மூளைகள் வளர்ச்சி அடையாமலிருந்திருக்கலாம். அதைக்கொண்டு புருடர்கள் ஸ்திரீகளைவிட தாங்கள் உயர்ந்தவர்களென்றும் எப்போதும் அப்படியிருப்பதுதான் தருமமென்றும் வருங்காலம் மாறுதலே அடையாதென்றும் இறுமாப்படைந்து விட்டார்கள்போலும். பிரவர்த்தி மார்க்கத்திலிருப்பவர்களுக்கு இது இயற்கையான போதிலும் மிருகத்தன்மையென்பதற்கு தடையில்லை. சிவமென்ற அன்புமிகுந்து சுத்தமனது வேலைசெய்யத்தொடங்கி பரமார்த்தமாக மனிதவர்க்கத்தை எல்லாவிதங்களிலும் விருத்திசெய்யவேண்டிய காலம் நெருங்கிவிட்டது. உண்மையாகவே மனிதவர்க்கத்தை மேன்மையுறச்செய்ய வேண்டியவர்கள் தீர்க்காலோசனைசெய்து பலஹீனர்களை கீழேதள்ளி மிதிக்காமல் கைதூக்கிவிடவேண்டிய தருணம் வந்துவிட்டது. ஆத்மாவில் ஆண் பெண்ணென்ற மாறுபாடில்லையென்றும் ஒவ்வொரு அனுபவத்துக்காக ஒரோர் ஜன்மத்தில் மாறி மாறி சரீரம் ஏற்படுகிறதென்றும் தெரிந்து ஒவ்வொருவரும் தயை, தானம், சமத்துவம் இவைகளை முன்னிட்டு பேதபுத்தியைத்தள்ளவேண்டும். இதில் வேறொரு முக்கிய காரணமும் சொல்லுகிறேன். தேகபலம் பெருகாவிட்டாலும் தற்காலத்தில் மூளைபலம் ஸ்திரீகளுக்கு அதிகமாகியே வருகிறது. தாடகைக்கும் தடாதகைக்கும் உள்ள வித்தியாசமே இதற்கு போதுமான சாட்சியமாகும். தற்காலத்திலும் அன்னிபெஸன்டம்மாள் முதலிய சிலர் உண்டு. ஜீவர்களுடைய பக்குவத்தினாலும் கர்மதேவர்களுடைய ஊக்கத்தினாலும் இருபாலரும் இனிமேல் எவ்விதத்திலும் சமமாகவே பிறப்பார்களென்று சூசகமாகவும் இருக்கிறது. பகவானுடைய முறையானது மேல்நோக்கையே கொண்டதாதலால், சண்டை, தற்புகழ்ச்சி, மாறுபட்டநோக்கம், பிறரை ஏமாற்றுதல் என்னும் துர்க்குணங்களையுடைய அசுத்தமனசுக்கு பலம்குறைந்து சத்தியதர்மம் ஏற்படும். ஆனால் இயற்கையாகவுள்ள சரீர அமைப்பின் வித்தியாசத்தைத்தவிர ஆத்மமனோபுத்தி தர்மங்கள் பெருகுவதோடு கிருதயுகத்தைப்போல் மானஸசிருஷ்டியும் உண்டாகலாம். எப்படி ஒன்றாயும், அர்த்தநாரியாயும், பிரிந்தும் காலத்துக்கு அனுகுணமாகசரீரங்கள் அமைந்தனவோ அப்படியே இன்னும் வேறுவிதமாய்மாறுபடலாம். தேசத்தையே முக்கியமாக எண்ணி பொதுநலங்களுக்கும் தேசஆசாரமுன்னேற்றங்களுக்கும் தம்மைச்சவுகரியப் படுத்திக்கொண்டு உழைக்க சித்தமாயிருக்கும் ஸ்திரீகளை உங்களுடைய தர்மமல்லவென்று புருஷர்கள் மறுத்தல் ஆகாது. மனோதைரியம் இந்திரியநிக்ரஹம் இல்லாதபுருஷர்களை முன்னிட்டு ஸ்திரீகளை கோஷாவிலும் படுதாவிலும் அந்தப்புரத்திலும் விளையாட்டுப்பொம்மைகளைப்போல் அடைத்துவைப்பது பாபத்திலும் பாபமாகும். கொடியமிருகங்கள் பட்சிகளைக்கூட கூண்டுகளில் அடைப்பது பாவமென்றுசொல்லும் நம் இந்து தேசத்துக்கு இது முற்றிலும் பொருந்தாதது. தாராளமும் தயாளமுமுள்ள ஸத்ஜனங்கள் பெருகி ஸ்திரீகளுக்கு ஓட் உரிமை, கௌன்ஸில் ஸ்தானம் கல்விபொருள் முதலியவற்றில் சுதந்திரம் ஏற்பாடாகி வருகிற இந்த காலத்தில் ஈசுவரானுக்கிரகத்தால் ஸ்திரீ தர்மம் என்கிறதனிப்பாகம் வேரோடு அறுபட்டுப் போய்விடுமென்பது நிச்சயம். அப்படியே தேகதர்மத்தையும் தேசதர்மத்தையும் முன்னிட்டு பஞ்சமரென்றும் வெள்ளையரென்றும் கறுப்புமனிதரென்றும் பலமதஸ்தரென்றும் கொள்ளும் வேற்றுமைகளெல்லாம் ஒழிந்து பகவத்கிருபையை ஸ்திரீகள் அடையப்பிரார்த்திக்கும்.

கிருஷ்ணதாஸ :

Woman Suffrage in Behar.

பீஹாரில் ஸ்திரீகளின் வோட்டு சுதந்திரம்

வங்காளத்தின் வாசனை இங்கும் அடித்தாற்போலும். இந்திய மாகாணங்களில் இரண்டாவதெனப் பெயர்பெற்ற வங்காளத்தில், ஸ்திரீகள் நகரவாசிகளாக ஏற்றுக்கொள்ளப்படாதது விந்தையே. இங்கிலீஷ்க்காரருக்கு இடங்கொடுக்கக்கூடாதென்ற நோக்கம் மட்டும் புருஷர்களுக்கு பிரதானமாயுள்ளதே யொழிய அதனால் இந்தியருக்கும் இடம் கிடைக்காமற்போகிறதே என்ற ஞாபகம் இல்லை. வங்காளத்தில் சில வருஷங்களுக்கு முன் புருஷர்கள் சுதந்திரத்துக்காகப் பாடுபட்டபோது ஸ்திரீகள் எவ்வளவு அநுகூலமாயிருந்தார்களென்பதை இப்போது ஆண்பிள்ளைகள் மறந்தார்கள். இந்நன்றிமறப்பு வீண்போகாது. ஸ்திரீகளின் கிளர்ச்சி இம்மாகாணத்தில் ஆங்கிலதேசத்திற்போல் முரட்டுவழியிற்பலமாய் ஆரம்பிக்கத்தான் இது அஸ்திபாரம்.

Mysore Representative Assembly and Women Suffrage

மைசூர் பிரதிநிதிசபையும் ஸ்திரீகளின் வோட்டு சுதந்திரமும் :—இச்சபையில் ஷை ஸ்வாதந்த்ரியத்திற்காக ஓர் தீர்மானம் பிரேரணை செய்யப்பட்டதில், 19 பேர்கள் அதிகமாக எதிர்க்கட்சிக்கு ஏற்பட்டு, தீர்மானம் பிரதிகூலமாய் முடிந்ததைப்பற்றி அங்குள்ள சகோதரிகளுக்கு எமது அநுதாபத்தைக்கூறுகிறோம். ஷை சபையில் இவ்விஷயம் நன்றாய் ஆலோசித்து விவகரிக்கப்படவில்லையெனத்தோன்றுகிறது. கனந்தங்கிய திவான் அநுகூலமான அபிப்பிராயமுடையவராயிருந்தும் மெம்பர்கள் சரியாய் ஆலோசித்துத் தீர்மானிக்கும்படி நம் கட்சியை எடுத்துப்பேசாதது அதிருப்தியே. மைசூர் சட்டசபையில் இது மறுபடியும் விவகரிக்கப்பட்டு அநுகூலமாய் முடியுமென்று நம்புகிறோம். ஒவ்வொரு கவுன்ஸிலரும் நமக்கு அநுசரணையாய் அபிப்பிராயங்கொடுக்குமாறு அவரவர்களைக்கண்டு பேச ஏற்பாடுகள் செய்துவருகிறோம். பிரதிநிதிசபை மெம்பர்களைவிட கவுன்ஸிலர்களுக்கு பொதுஜன அபிப்பிராயம் நன்கு தெரிய நியாயமுண்டு. திருவாங்கூர், கொச்சி, சென்னை இவ்விடங்களிலெல்லாம் ஸ்திரீகள் ஸ்வதந்திரம் பெற்றும் மைசூரில் யோசனையாயிருக்கிறதென்பது ஆச்சரியமே.

Burmese Women and the Vote

பர்மாவில் ஸ்திரீகளுக்கு வோட் :—பர்மா தேசத்துப் புதுச்சட்டசபை மெம்பர்களை நியமிக்கும் பாத்தியதை எவரெவர்களுக்குண்டு என்பதை விசாரிக்க ஒரு கம்மிட்டியார் வேலை செய்கிறார்கள். சொத்து சம்பந்தமான யோக்கியதையைப்பற்றி அவர்கள் கூறுவதில் ஒரு விஷயம் அநேகமாய் முற்றிலும் ஸ்திரீகளுக்கே பொருத்தமாயிருக்கிறது. கீழ்நாட்டு ஸ்திரீகளுக்குள் படிப்பினாலும் சாமர்த்தியத்தாலும் ராஜகீய ஸ்வாதந்த்ரியத்திற்கு பர்மா ஸ்திரீகளைப்போல் யாரும் உரியரல்லார். அத்தேசத்து ராஜகீய ஸபைகளிலெல்லாம் ஸ்திரீகளுக்கநுகூலமாகவே தீர்மானங்கள் ஏற்பட்டுள்ளன.

Women Pleaders

ஸ்திரீ வக்கீல்கள் :—இந்தியாவில் ஸ்திரீகளும் வக்கீல் உத்தியோகம் பார்க்கலாம் என்றேற்பட்டது திருப்திகரமான விஷயம். இந்தியாவில் முதல் முதல் அவ்வாறு ஏற்பட்டிருக்கும் மிஸ். கொர்நீலியா ஸொராப்ஜி என்பவருக்கு நம் அபிமானத்தைக் கூறுகிறோம். அவர் அல்லஹாபாத்

ஹைகோர்ட்டில் வக்கீலாக அமர்ந்திருக்கிறார். மிஸ். S. B. ஹாஸ்ரா என்பவர் பாட்னா ஹைகோர்ட்டில் வக்கீலாக அமர அநுமதி கேட்டிருக்கிறார். ஆனால் கோர்ட்டார் இன்னும் தீர்மானம் சொல்லவில்லை. அவருடைய விவஹாரம் எவ்வாறு எடுத்துரைக்கப்படுகிறதென்பதைக் கேட்கவும், அவருக்கு தாம் அநுகூலிகளென்பதைக்காட்டவும் 30 ஸ்திரீகள் கோர்ட்டுக்குப் போயிருந்தனராம். படுதாவுக்கு வெளியே ஸ்திரீகளை வரவொட்டாத அத்தேசத்தில் வக்கீல் உத்தியோகம் செய்யவேண்டுமென்று ஸ்திரீ வழக்காடுவது கவனிக்கத்தக்கதே. அந்தப்புர ஸ்திரீகள் அநேகர் அத்தேசத்தில் சொத்துக்காரிகள், அவர்கள் தங்கள் அபிப்ராயங்களைத் திருப்திகரமாய்ப் பேசி விவகரிக்க, ஸ்திரீ வக்கீல்கள் ஏராளமான உபயோகமாயிருப்பர். இந்திய ஸ்திரீகள் மேன்மையாய் விளங்க இதுவும் ஓர் புதிய துறை. பெண்மக்கள் இயற்கையாகவே சொல் சாதுரியத்தோடு பரிந்து பேசும் சாமர்த்தியம் வாய்ந்தவர்கள். அல்லரோ ?

The Children's Bill in Calcutta: Rights for Girls

சிறு பெண்களின் உரிமை:—கல்கத்தாவில் அநாதைக் குழந்தைகளின் ரக்ஷணார்த்தமான ஒரு சட்டம் பிரேரணைக்கு வந்திருக்கிறது. சென்னையில் அதே சட்டத்தை நிர்ணயிக்கும்போது, குழந்தைகள் என்பது "சிறு பெண்களையும்" குறிக்கும் என்று வியக்தப்படுத்தியிருக்கிறார்கள். வங்காளச்சட்டத்தில் அநாதையான சிறு பெண்களுக்கு உதவியில்லை. இது மிக வருத்தமானது.

கல்கத்தா பிஷப் அவர்கள் சொல்கிறபிரகாரம் அங்கே சிறு பெண்கள் அநியாயமாய் அழிந்து மானமுள்ள நகரவாஸிகளாகாமல் கெடுவது ஏராளம். இச்சட்டத்தாலேயே அநாதையான சிறு பெண்களையும் ரக்ஷிக்க ஏற்பாடு செய்தல் அவசியம். சிறு பையன்களைக்காட்டிலும் சிறு பெண்களை ரக்ஷிப்பதே மிக அவசியமாயிருக்கிறதென்பது எம் கருத்து.

TELUGU

స్త్రీ ధర్మవిశేషములు

[‘హిందూగృహము’ అను పేరుతో గృహిణీగృహస్థుల ధర్మములను, ఇతర స్త్రీ ధర్మములను, గూర్చి ఇంగ్లీషున ట్రావెన్కూరుస్టేటు దివాన్ పేష్కారును కీర్తిశేషులును, నగు బ్ర॥ మ॥ వి. నాగమయ్యగారుపన్యసించిరి. ఆవ్యాసమును 1897 సంవత్సరమున నేను తెనుఁగున ననువదించి ప్రకటించితిని. దాని నిందు సంగ్రహించెదను.]

1. పూర్వకాలమునుండి గృహములో నుండు ప్రతివారు ప్రత్యేకము చేయఁదగిన ధర్మములు, అనుభవించవలసిన స్వాతంత్ర్యములు ఉన్నవి. స్త్రీపుంలింగముల సంబంధము లెస్సగ వివరింపఁబడినది. గృహాధికారము, స్త్రీల రక్షణ, పురుషులకు విధి; పురుషులకు అణకువ, విశ్వాసము, తోడ్పాటు, స్త్రీలకు విధి. ఈస్వాతంత్ర్యములు, ధర్మములు, ప్రాచీనహిందూస్థితికి సరిగనుండుటయేగాక, పలు తెఱంగుల నున్నయిప్పటి మనదేశస్థులకుఁ గూడ సరిగనున్నవి.

2. తండ్రికి సర్వాధికారముండెను. పిల్లలకు రక్షకుఁడు, గురువు, యజమానుఁడు నతఁడే. పిల్లలు అతనికిఁ బ్రేమను, విధేయతను, విశ్వాసమును, జూపనగు. స్త్రీలకు మర్యాద. జూపఁబడెను. నగలీయఁబడె. కాని వారికి స్వాతంత్ర్యము లేదు. స్త్రీలను ఎక్కువ మర్యాదతోఁ గాపాడుమని మనువు విశేషముగఁ జెప్పెను. ఇది సనాతన ధర్మము. ఇప్పటికి దీనికనుగుణముగనే మన గృహములలో నాచరణ యున్నది. ఇంటియజమానునికి గృహస్థుడని పేరు. ప్రతిమానవుఁడు గృహస్థాశ్రమ మొందినఁ గాని స్వర్గముగాని మోక్షముగాని పొందనేరఁడు. కాన స్త్రీపురుషులందఱు భార్యాభర్తలయి వంశవృద్ధిఁ జేయనగు. గృహస్థాశ్రమము బహు ప్రశంసనీయము గాన "బ్రహ్మచర్యము యథావిధిగ జరిపి నాలుగు, లేక రెండు, లేక ఒక, వేదమయినను, చదివినపిమ్మటఁ బ్రతిమానవుఁడు గృహస్థాశ్రమము స్వీకరింపవలసినది" అని మనువు సెలవిచ్చెను. మఱియు "బ్రహ్మచర్య వానప్రస్థ సన్యాసాశ్రముల కనుదినము విద్యాన్నదానములిచ్చును గాన గృహస్థుఁడు సర్వాశ్రమములలోను ముఖ్యుఁడు" అని గృహస్థాశ్రమము సర్వాశ్రమములలో శ్రేష్ఠమని స్తుతిచేసి, "ఈ గృహస్థాశ్రమ ధర్మములు యథావిధిగ జరిపినవారికి స్వర్గములో నమితసుఖము, ఈలోకములో నెడతెగని యానందము, గలుగును" అని మనువు నుడివెను. మఱియుఁ బ్రతి స్త్రీ వివాహముచేసికొని గృహిణి కావలసినదనికూడ నొక్కి చెప్పెను. 9వ అధ్యాయ 3వ శ్లోకములో "శైశవమందుఁ దండ్రి, యౌవనమందు భర్త, వార్ధకమునఁ బుత్త్రులు, స్త్రీని రక్షించవలసినది గాని యామెకు స్వాతంత్ర్యమెన్నఁడు లేదు" అని మనువు నిబంధన చేసెను. ఈసనాతన ధర్మద్వయమే మనదేశములోనున్న యపరిమిత జనసంతతికి శాశ్వత దారిద్ర్యమునకు హేతువు. మనదేశములో స్త్రీకి వివాహ మావశ్యక మయినను ఈయేర్పాటు బొత్తుగఁ దప్పని నేను దలఁపలేను. యూరపు స్త్రీలవలె బ్రహ్మచారిణులుగ నుండిన సుఖముగలదని హిందూ స్త్రీలు నమ్మరు. అవివాహిత స్త్రీ భరతఖండమున నరుదు. ఇతరదేశములలో స్త్రీ వివాహము చేసికొనక తనజీవనమునకై పాటుపడుటఁ జూడఁ జూడ, స్త్రీలకు వివాహము ని[illegible] మను ప్రాచీనాచారము బొత్తుగఁ జెడ్డదని తలఁపలేను. [illegible]గరికతగల యమెరికాలోని యాడుపిల్లల యవస్థఁ జూడుఁడు. వారిచదువు సాగుటకు నెలజీతములు, తిండిఖర్చు, వారెట్లు సంపా[illegible]చెదరనిన—తమ కళాశాలల దగ్గఱనున్న సరస్సున వినోదముఁ[illegible]చుటకుఁ బెద్దమనుష్యులు వత్తురు. వారికి దినమునకు 5 ఘంటల[illegible] చొప్పున నుపచారముఁజేసి యీ యాఁడుపిల్లలు వారిచ్చు వేత[illegible]ములవల్లఁ దమచదువు సాగించుకొందురు. ఇది కడు దురవస్థ. తనసోదరికిఁగాని, కూఁతునకుఁ గాని యింకనే స్త్రీబంధువునకుఁ గాని, యిట్టియవస్థ వచ్చినచో హిందువునకు సంతోషము గలుగదు. ఇదియే స్వాతంత్ర్యమైనచో మేము దానిని గమనింపము. దానికంటె ఒకరికి లోఁబడియుండుటయె మేలు. మెసరుకిడ్డు అను పాశ్చాత్య పండితులు న్యాయయుక్తముగ నిట్లు "సోషల్ ఇవల్యూషన్," అను గ్రంథములో వ్రాసిరి— "స్వాతంత్ర్యమును స్వేచ్ఛయుండుట గొప్పసంగతి యయిన, స్వేచ్ఛగలవారు తిఱుచుగఁ దిండిలేక చచ్చుచున్నారేల? మనదేశమునకు మూలబలమను వారుగూడ నెంతకష్టపడినను గ్రాసవాసములనైన సంపాదింప నేరకున్నారేలకో?"

3. వివాహములేక హిందూ సంఘమున్నదని తలఁపలేము. ప్రకృతనాగరికతఁగల జాతులలో మగవాని యపేక్షలేకయే స్వతంత్రముగ జీవింపఁగలమను స్త్రీలు వృద్ధినొందఁగ నాజాతులు ముందే స్థితినొందునో యూహించుటకు వీలులేదు. ఇంగ్లండుదేశములో నాలుగురు స్త్రీలలో నొకరుచొప్పున స్వాతంత్ర్యముతో

జీవించెడు స్త్రీలున్నారట. కడచిన జనాబా లెక్కను బట్టిచూడ భరతఖండములోని పెద్దమనుష్యుల యిండ్లలోను స్త్రీలందఱు తమ భర్తలవల్లనే పోషింపఁబడిరని తేలినది. ఈనాగరికత వృద్ధియైన కొలఁది పార్లమెంటు (రాజ్యపాలనసభ) లోను సర్వకళాశాలసభలలోను స్త్రీలు సభికలుగనుండఁగ, పురుషులను, వివాహమును, గమనించక స్వతంత్రజీవనోపాయము నరయఁగ, మనమనుకొననట్టియు, మనకిష్టములేనట్టి, యవస్థను సూచించు సంఘవికారము గలుగఁబోవును. లేక కిడ్డుగారు చెప్పినట్లు “ప్రతి మానవుండు తన యుక్తిననుసరించినట్లు నిరంకుశముగ నడుచుచున్న యీకాలములో జనవృద్ధికి హేతువులగు గార్హస్థ్యసంసార ధర్మములు మాఱి తద్విరుద్ధముగ జనసంఘముండఁబోవునని ప్రకృతపాశ్చాత్యుల నాగరికతను జక్కఁగఁ బరిశీలించిన దీర్ఘదర్శి నిశ్చయించక పోఁడు.” ఏథెన్సు దేశీయుల నాశనమునుగూర్చి వ్రాయుచు మెస్టరు గోల్టను దానికిట్లు హేతువులు నుడివెను.— “అద్భుతశక్తిగల యీజాతి వారేల నశించిరో మనకుఁ దెలియును. మనము కారణమూహింపనగు. స్త్రీలలోఁ బాతివ్రత్యము చాలఁగ నశియ్యె. గార్హస్థ్యము నింద్యమయి, త్యజింపఁబడినది; ఐహికాశా విశేషము గలిగినట్టి, కళాకుశలలయి నట్టి, స్త్రీలు బాహాటముగ దాసీలగుటంజేసి ప్రాయికముగ వంధ్యలయిరి; భవిష్యద్వంశస్థుల తల్లులు సంకరులయిరి.” రోమనరాజ్యాంతమందుఁగూడ జనులకిట్టి తలంపే యుండెను. “లోకులు దాసీల నెక్కుడలేని యౌన్నత్యముతో గౌరవించుచుండిరి. వివాహమనిన సామాన్యముగ నసహ్యముగలిగె” అని మెస్టరు లెక్కీ యనుచరిత్రకారులు వ్రాసిరి. స్త్రీల వ్యభిచారము వర్ణసంకరమునకు హేతువని అర్జునుఁడుగూడ నిట్లు భగవంతునితో మనవిచేసెను— “స్త్రీషు దుష్టాసు వార్ష్ణేయ జాయతే వర్ణసంకరః.” స్త్రీలకు వివాహము నిత్యమను హిందువుల సనాతనధర్మమిట్టి యనర్థములకుఁ జోటీయనిగాన నది మంచియేర్పాటని తలఁపనగు. తఱచుగ నీయాచార ముండుటం బట్టియే పూర్వోక్తవిధిని యను రోమనులకంటెఁ బ్రాచీనులయినను, హిందువులు నేఁటివఱకు జీవించుట గలిగినది కాఁబోలు?

4. కొన్ని గృహస్థధర్మములలో నర్వాచీనస్మృతికర్తలు మను నిబంధనలను మార్చిరి. దేశకాలనిమిత్తానుసరణముగ ధర్మములు మారునని శ్రుతిస్మృతులు గూడఁ జెప్పుచున్నవి:— శిక్షావల్లి 11వ యనువాకము, “ధర్మజ్ఞసమయః ప్రమాణం” అను నాపస్తంబధర్మసూత్రము, నిదర్శనములు. వివాహ మొక దృష్టాంతముగఁ దీసికొనెదము. ఒకపురుషుఁడనేక స్త్రీలను, నితరవర్ణులను, పెండ్లి జేసికొననగునని మనుస్మృతిపలికినను, రానురా నీయాచారము మూలఁబడెను. దానిలోపములఁ గనిపెట్టి తుదకు నొకపురుషునకు నొక స్త్రీ భార్యగనుండుటఁ జాలునను మంచితెలివి హిందువులకుఁ గలిగె. ఈయుగములో భిన్నవర్ణస్త్రీలతోనేగాక, సవర్ణులగు బహుస్త్రీలతోఁగూడ వివాహము నిషేధింపఁబడెను. ఇట్టియాచారములు నింద్యములనికూడ నెంచఁబడుచున్నవి. ఎప్పుడో కక్కుఱితి వచ్చినచోఁ గాని, రెండవపెండ్లమును హిందువు చేసికొనఁడు. “వంధ్యయగు స్త్రీనెనిమిదవయేఁటఁ విడువనగు. కనిన పిల్లలందఱు చనిపోయినచో దానినిఁ బదియవయేఁటఁ, గూఁతులనుమాత్రమే కనుదానిని బదునొకండవయేఁటఁ, బోట్లాడెడుదానిని నాలస్యములేకయే త్యజింపనగు” అని మనుశాసనము. దీనివి బోధాయనుఁడు కొద్దిగ మార్చెను:— “పదియవయేఁట వంధ్యాభార్యను, బండ్రెండవయేఁటఁ గూఁతులను గను దానినిఁ, జనిపోవుపిల్లలను గనువానిని బదునేనవయేఁటఁ, బోరాడుదాని నాలస్యములేక తఱుమకొట్టవలయును.” పోట్లాడుదానిని వెళ్ళఁగొట్టు విషయముగాక, యితర స్త్రీత్యాజ్యవిధికిఁ గారణము పుత్రోత్పత్తియందలి పూర్వహిందువులకుఁ గల యమితాశయని తేలును. బహుశః రెండవభార్యను జేసికొనినను, మొదటిదాని నింటనుండి వెళ్ళఁగొట్టక, యింటనుంచి పోషించుమని దీనికర్థమై యుండవచ్చును. ఇప్పటికి నట్టియాచారమే కొన్నిచోట్లఁ గానవచ్చుచున్నది.

(సశేషము)

వా. వెం. శివావధాని

ఆరోగ్యము

ఆర్యవంశజులమగు మనము ఏమంచి కార్యమాచరించినను మొట్టమొదట, భగవత్ ప్రార్థనచేయుట సహజముగనుక నేనునూ అటులనే చేసెదను.

ఉ॥ ఏవిభువందనార్చనము లేవిభు చింతయు నామకీర్తనం
బేవిభునీల లద్భుతము లెప్పుడు సంశ్రవణంబు సేయదో
పావళిబాసి లోకము శుభాయతవృత్తి జెలంగునంద్రు నే
నావిభునాశ్రయించెద, నఘౌఘనివర్తను, భద్రకీర్తనున్.

ఉ॥ ఏపరమేశు పాదయుగ మెప్పుడుగోరి భజించునేర్పరుల్
లోపలిబుద్ధితో నుభయలోకములందుల జట్టుబాసి
యేతాపములేక బ్రహ్మగతిదారుజితశ్రములై చరింతురే
నాపరమేశు మ్రొక్కెదన నఘౌఘనివర్తను భద్రకీర్తనున్

అగ్రాసనాధిపతీ, సోదరీమణులారా.

గడచిన ఆదివారమునాడు దేహారోగ్యమును గూర్చి నేను యీదినము చెప్పవలసినదిగా నేర్పాటు జేసితిరి. అట్టివిషయమునకు నే నర్హురాలను గాకపోయినను ఒప్పుకొనవలసివచ్చెను. ఐనను నా భర్తగారి సహాయముచే నెన్నియో విషయములను గ్రహించి వాటిని లిఖితమూలముగా మీకందరికిని తెలియజేయు నంతటి మంచికార్యము లభించినందుకు సంతసించుచున్నాను. ఈప్రోత్సాహము మ॥రా॥రా॥ కల్యాణరామయ్యర్ గారి కుమార్తెగారు కలుగజేసినందున యీవిషయ ఫలితకర్తృత్వమును ఆమెగారిదిగా భావించి ఆమెకు వందనంబు లాచరించుచున్నాను.

అస్మద్దేశీయులారా ఆరోగ్యమార్గమును గూర్చి చెప్పదలచిన నెన్నియో విషయముల చెప్పవలసివచ్చును గనుక, మొట్టమొదట ఆవిషయముల సంఖ్యను నామరూపముల నుడివి అందులో ఒకచిన్నివిషయమునందలి అంతర్భాగమును మాత్రము చెప్పదలచుకొన్నాను.

(1) మనఇండ్లు ఎటుల యుండవలయును.

(2) డాక్టరును బిలువక పూర్వము ఇంటియందలి రోగివిషయములో మన మెటుల వర్తించవలయును.

(3) బడికిపంపెడి మన చిన్నిబిడ్డల. దేహారోగ్యమును మనమెటుల కాపాడవలయును.

(4) మనము త్రాగెడి నీటివలనవచ్చెడి రోగములను మన మెటుల తప్పించుకొనవలయును.

(5) మనముపీల్చెడి వాయువునెటుల శుద్ధముగా నుంచుకొనవలయును.

(6) ఆరోగ్యము అనారోగ్యము అను విషయముల భేదములను మన మెటుల గ్రహించవలయును.

(7) మనమేయే రోగములను తప్పించుకొనగలము.

(8) ఏయేపురుగులచే యేయేరోగములు ఎట్లు వ్యాపించుచున్నవి.

(9) మనము త్రాగెడి పాలవలన వ్యాపించు రోగములను మన మెటుల తప్పించు కొనవలయును.

(10) మత్తుపదార్థములు అనగా సారాయి మొదలగు వస్తువులు త్రాగుటచే కలిగెడి అనారోగ్యమెద్ది.

(11) గర్భవతి అయినది మొదలు స్త్రీని కాన్పువరకూ ఎటుల కాపాడవలయును. కాన్పు మొదలు బిడ్డకు సంవత్సరము వయస్సువచ్చు వరకు తల్లిబిడ్డలను కాపాడుటెట్లు. యీకడపటి విషయము మనకు కడు ముఖ్యావసరముగదా. ప్రస్తుతము యీపదునొకండు విషయములలోని ఒక విషయమందలి చిన్ని అంతర్భాగమును గూర్చి చెప్పుచున్నాను.

ప్లేగు-లేక మహామ్మారి లేక బొబ్బలజాడ్యము.

హైదరాబాదు పట్టణమందు ప్రస్తుతము, మూసీనదికి అటువైపు ప్లేగుయుండుటచే, దానివిషయము పూర్తిగా మనకందరికి తెలిసిన లాభముగదా. అది పూర్వము పాశ్చాత్యదేశము, అనగా యిరోపాఖండము నందు, అతిగా వ్యాపించి, బహుజనసమూహమును నాశనము చేయుచుండెనుగాని, ఆశీత దేశస్థులు కాలక్రమమున అతినాగరిక స్థితికివచ్చి స్త్రీపురుషాదులు చక్కగా చదువుకొన్నవారలై ఆరోగ్యమార్గమును గ్రహించినందుచే, ఆవ్యాధి అక్కడినుండి, తరుమ గొట్టబడినదై మన ఉష్ణదేశముల బ్రవేశించి మన యజ్ఞానముచే, పాతాళలోకము వరకూ, వ్రేళ్లను వ్యాపింప జేసికొని బహుసౌకర్యముగా వృద్ధియగుచున్న మహావృక్షమె యను నటుల వృద్ధిపొంది తన బీజములను దేశమంతటను వెదజల్లి ప్రతిసంవత్సరము లక్షల సంఖ్యలగు మనవారిని తనవాత వేసికొనుచున్నది. చరిత్రాంశముల ననుసరించి చూడ ఇప్పటికి 1800 వందల సంవత్సరముల క్రిందట ఈజిప్టు దేశమందు ఉత్పత్తియై యిరోపాఖండమునకు వ్యాపించి అప్పుడు మిగుల గొప్పస్థితి యందున్న రోమన్ చక్రవర్తుల రాజ్యమునందు వ్యాపించి 50-60 సంవత్సరములు పట్టణములను పల్లెలను నాశనము జేసి దేశమంతయు బీడుగా మార్చివైచెను. అదిమొదలు యిరోపాఖండమును అనేక పర్యాయములు నాశనముచేయుచు కట్టకడపట షుమారు ఇప్పటికి 240 సంవత్సరముల క్రింద లండను పట్టణమునందు ప్రవేశించి, అప్పుడు 460000 మంది జనసంఖ్య, 70000 మందిని వాతవేసికొనెను. ఇప్పటి జనసంఖ్య 6000000 కు అధికముగానున్నది. అటుతరువాత అనేక పర్యాయములు లండనురేవు పట్టణమందు ప్లేగువ్యాధిగ్రస్తులు, కొద్దిగొప్ప దిగిరిగాని నవీన ఆరోగ్యమార్గపద్ధతుల బాగుగా నెఱిగి ఇంగ్లీషువారు వర్తించుటచే, ఆవ్యాధివ్యాపింపక ఆరెండుమూడు కేసులలోనే సమాప్తినొందునటుల వారు చేయగలిగిరి. ఏమార్గములచే వారు దాని వ్యాప్తిని సంహరించిరో, ఆమార్గములనే, నేను తమకు చెప్ప బోవుచున్నాను. అట్టిమార్గముల గ్రహించి మనమును, మనగృహములకేగాక మనఇరుగు పొరుగు గృహములకునూ మేలుచేయువారమగుదుముగాక.

ప్లేగువ్యాధి.

కంటికి అగుపడక, సూక్ష్మదర్శనిచే, చూడబడు నొకసూక్ష్మజీవిచే కలుగుచున్నది. అది ప్లేగువ్యాధిగ్రస్తుని రక్తమునందును బొబ్బయందలి చీముపదార్థమునందును, వ్యాధిగ్రస్తుని కఫమునందును శ్వాసకోసము లందును, అధికముగా, నగుపడుచున్నది. ఇది మొట్ట మొదట జపాను దేశస్థుడగు డాక్టర్ కిటశాటోగారివలన కనుగొనబడినది.

ప్లేగు మూడు విధములు.

(1) వ్యాధిగ్రస్తునికి మొదట జ్వరము ప్రారంభించి కొన్ని గంటలలోనే జ్వరము అత్యధికమై మనిషి స్మృతిదప్పి అత్యధికముగ మెదడు స్వాధీనము దప్పి జన్ని ప్రారంభించి కొన్నిగంటలు మొదలు 24 లేక 48 గంటలలో రోగి మృతినొందు చున్నాడు. జ్వరము 107 డిగ్రీలు వరకూ వచ్చును.

(2) కొద్దిగా జ్వరప్రారంభమైన తరువాత 2 లేక 3 రోజులలో రోగియొక్క గజ్జలయందైనను చంకలక్రిందైనను లేక మెడక్రిందైనను బొబ్బలేక బొబ్బలు గలిగి వ్యాధిగ్రస్తుడు బాగుగానున్నట్లే అగుపడుచు అకస్మికముగా చనిపోవు చున్నాడు.

(3) రోగికి జ్వరము దగ్గుతో ప్రారంభమై కఫముతో రక్తము సహితము గలిగియుండుచు త్వరలోనే మృతినొందుచుండును.

ఈమూడువిధములగు ప్లేగులలో బొబ్బలతో కూడినప్లేగు వ్యాధిగ్రస్తులు మాత్రము తగువైద్యసహాయముచే నూటికి 15 లేక 20 మంది బ్రతుకుచున్నారు. ప్రపంచమునందు సమస్త వృక్షజాతుల బీజములు సృష్టిలో ఎటులనున్నవో అటులనే రోగబీజములు సృష్టిలోనున్నవి. సకాలవర్షము తగు భూప్రదేశము తగువాయువు వీటి సహాయముచే బీజము లెటుల మొలకలెత్తునో అటులనే అసహ్యత, చెడినభూమి, అదే ప్రదేశములందు తగురోగాంకురముల సమ్మేళనముచే వ్యాధులు ప్రారంభించుచున్నవి. చెట్లకు అకస్మికముగా గలుగు చీడవలె ఎలుకలకు ప్లేగువ్యాధి తటస్థించును. ప్లేగు మొట్ట మొదట మనిషికి ఎప్పుడును తగలదు. పాపము ఎలుక మనకేమియు కీడు చేయదుగాని దాని దేహమందున్న పేలచే(Rat fleas) యీవ్యాధి కలుగుచున్నది. ఒక్కొక్క ఎలుక దేహమందు 20 మొదలు 50 పేలుండును. ప్లేగువ్యాధిచే ఎలుక చచ్చి దానిదేహము చల్లపడినతరువాత ఆపేలన్నియు ఎలుకను వదలుచున్నవి. చచ్చిన ప్లేగు ఎలుకను వదలిన పేలయందు ప్లేగంకురములు పూర్తిగాకలవుగాని అవిప్లేగుతో చావవు. ఆపేలు రక్తపానముచే జీవించునవి గనుక ప్రాణముగల జంతువుల రక్తపానము కొరకు వెదుకుచుండును. అవి నేలమీదగాని గోడమూలలకు గాని గోనెపట్టలులేక వస్త్రములకుగాని అంటుకొనియుండును. వెల్తురున్నప్పుడు కండ్లు మూసికొని సోమరితనముగా నుండి అనగా రాత్రులయందు లేక చీకటిగదులయందు మనుష్యులను కరచి రక్తపానము చేయుచున్నవి

(1) అది కరచునప్పుడు దానిముక్కునందుండు ఉమ్మియందలి ప్లేగు అంకురములు రక్తమునందు ప్రవేశించి మనిషికి ప్లేగు వచ్చుచున్నది.

(2) అది కరచునప్పుడు దానికి వమనము చేయు స్వభావము గలదు. వమనము నందలి అంకురము అదికరచిన కాటునుండి దేహమునకు ఎక్కును.

(3) అది కరచిన వెంటనే దానికి మలము విసర్జించు స్వభావము గలదు. ఆమలము బహు దురద పుట్టించును. ఆదురదచే కరవబడిన మనిషి కరచినస్థలములో గోకుకొని వ్రేళ్లతో రుద్దుకొనును. మలమునందలి ప్లేగంకురములు దేహమునందు వ్యాపించును. గనుక ప్లేగు వ్యాధి ఎలుక పేలచే మనుష్యులకు వ్యాపించును ఎలుక లేనిచో ప్లేగు లేదు. ప్లేగు మనుష్యులలో వ్యాపించుటకు పూర్వము అనేక ఎలుకలు చచ్చుట మనము చూచుచున్నాము గనుక. ప్లేగు తప్పించుకొను మార్గములలో ఎలుకలను నశింపజేయుట ఒక ముఖ్యమార్గమై యున్నది. యీకార్యమును నెరవేర్చు విషయములలో ఇండ్లయందు ఎలుకలుగల వారందరును పిల్లులను పెంచవలయును. కొన్ని విషద్రవ్యములచే ఎలుకలను చంపవలయును. ఎలుక రంధ్రములన్నియు పూడ్చి వేయవలెను. ఎలుక రంధ్రములలో తారుపోయవలయును. ప్రాతకాగితములను తారులో ముంచి ఎలుకరంధ్రములలో దూర్చినయెడల ఆవాసనకు అవిపారిపోవును. ఎలుక రంధ్రముల దగ్గర (Pla-ter of aris) ప్లాస్టర్ ఆఫ్ప్యారిస్ అను తెల్ల పొడిని చక్కెరలో కలిపియుంచి దగ్గరగిన్నెలో కొంచము నీళ్లుంచవలయును. ఎలుక ఆపొడినితిని దాహమెత్తి నీరుత్రాగును. నీరు తగిలిన వెంటనే ఆపొడికి గడ్డకట్టు స్వభావముగలదు, గనుక ఎలుక కడుపులో పొడిగడ్డకట్టి అవిచచ్చును. ఎలుక రంధ్రములకు పొగవూదరవేయుటచే ఎలుకలు కొన్ని చచ్చును కొన్ని పారిపోవును. అటుల అందరును చేసినయెడల ఎలుకలు త్వరలోనే నశించునుగదా.

ప్లేగుచే ఎలుక చచ్చి ఇంట్లో పడినయెడల వెంటనే దానిమీద కిరసనాయిలు పోసి కాల్చివేయవలయును. అటుతరువాత, కిరసనాయిలు, సబ్బు, నీళ్లు, యీమూడిటిని మిళితముజేసి ఆనీటిచే ఇంటినేలను గోడలక్రింది భాగములను కడగవలయును. ఫినైల్ లేక సిలీన్ నీళ్లతోకూడా కడగవచ్చును. ఆగదిలోనున్న సామానులు యెత్తు 2 లేక 3 గంటలు ఎండలో వేయవలయును. మనము కాపురముండు వీధియందు అత్యధికముగా ప్లేగుయున్నయెడల మనము ఇండ్లను వదలి ప్లేగులేనిస్థలమునందు ఒక మాసముండి మనఇండ్లను పైచెప్ప బడిన ఔషధనీళ్లచే శుద్ధిపరచి అటుతరువాత మనము మన ఇండ్లకు ప్రవేశించవచ్చును ప్లేగువ్యాధిచే ఎలుకలుచచ్చుచున్న గృహమునందు ఒక పంజరములో ఆరోగ్యముగానున్న కొన్నిఎలుకలనుంచి ఆపంజరమును భూమికికొన్ని అడుగులఎత్తున వ్రేలగట్టి చూచిరిగాని ఆఎలుకలకు ప్లేగురాలేదు. ఐతేభూమికి రెండంగులముల ఎత్తుకుతీపికొని వచ్చినతరువాత పంజరమునందలి ఎలుకలకు ప్లేగు వచ్చి అవిచచ్చి పోయెను. దీనినిబట్టి గాలిచే ప్లేగువ్యాపించదనియు ఎలుకపేలు రెండంగులములఎత్తు ఎగురగలవనియు కనుగొనబడినది గనుక ప్లేగు స్థలమునకు వెళ్లువారందరూ మంచిబూడ్సులు వేసికొని వెళ్లవలయును. వీటితోకూడా. గెయిటర్సుకూడనూ వేసికొన్న మిగుల మంచిది. ప్లేగుసూక్ష్మజీవులు మనిషిదేహములో ప్రవేశించినతరువాత, నాలుగైదుగంటలలోగాని లేక రెండు మొదలు ఎనిమిదిరోజులలోపలగాని ప్లేగుజ్వరము ప్రారంభమగును. ప్లేగువిషము తనకు సోకినదేమోయని భయపడు మనిషి పదిరోజులవరకూ బాగుగానున్నయెడల అటుతరువాత ప్లేగు తనకు తగలదని గ్రహించవలెను. యీపదిరోజులకాలమునే, ప్లేగు క్వారంటీనుటయిమ్ అని చెప్పుచున్నారు.

ఇనాక్యులేషన్

ప్లేగునుండి తప్పించుకొనుటకు ప్లేగునస్తరును వేయించుకొన్నయెడల ఆరు నెలలవరకూ దేహమునకు ప్లేగునుండి కొంతరక్షణకలుగును. నస్తరు వేయించుకొన్నవారిలో షుమారు నూటికి ఏబదిమంది ప్లేగునుండి తప్పించుకొనుచున్నారు. ఒకవేళ తగిలినను నస్తరువేయించుకొనని వారిలో నూటికి 75 దు మంది చచ్చినయెడల వేసికొన్న వారిలో షుమారు నూటికి 50 దిమంది మాత్రము చనిపోవుచున్నారు. గనుక ప్లేగునస్తరు మంచిది.

రోగికి వైద్యము.

సర్వవిధముల ఈరోగమును తప్పించుకొనుటయే గొప్ప ఔషధము. ఏలయన యెంతబాగుగా వైద్యముచేసినను బహుకొద్దిమంది మాత్రమే బ్రతుకుచున్నారు. అనుభవములో ప్రస్తుతము వాడు ఔషధములు ఇవి—

టించర్ ఆయొడిన్	ప్రిక్ నైన్
టించర్ డిజిటావిన్	ఆయొడాల్
	అడ్రినల్ క్లోరైడ్

వగైరామందులు వాడుచున్నారు.

రోగియొక్క పడక సౌఖ్యము, గాలిసౌఖ్యము, ఆహారసౌఖ్యము వగైరావిషయములు మన బోటి స్త్రీలకు చాలాతెలియును గనుక ఆ విషములను వదలివేసినాను. పైజెప్పిన విషయము లన్నియు తమకు కొంత తృప్తిని కలుగజేసిన యెడల మనకందరికిని సంతోషదాయకమే గదా. తప్పులున్నయెడల క్షమించవేడుచు ఇంతటితో విరమించుచున్నాను.

వీరరాఘవమ్మ.

వివిధ వక్తవ్యాంశములు.

బీహారు దేశము స్త్రీల స్వాతంత్ర్యోద్యమ భంగము.

బంగాళాదేశపుగాలి బీహారునకుకూడా వ్యాపించినట్లున్నది. బీహారుశాసన సభవారు తమ దేశపు పూర్వాచారమును తిరస్కరించి, మొన్న మొన్నటివరకు నాంగ్లేయ పురుషలభిప్రాయ పడుచుండిన ప్రకారము స్త్రీలకు పౌరత్వాధి కారమివ్వకూడదని తీర్మానము జేసియున్నారు ఇందువలన నాంగ్లేయ స్త్రీలవలె బంగాళా బీహారు రాష్ట్రముల స్త్రీలు తమస్వాతంత్ర్యమునకై వీరత్వముతో పోరాడవలసిన యవసరమేర్పడియున్నది. కొన్ని సంవత్సరముల క్రిందట పురుషుల పౌరత్వాధికార సిద్ధికై బంగాళా దేశమునందు స్త్రీలు పురుషులకు సహాయముజేసిరి. ఆసహాయమును మదినెంచక బంగాళా దేశపు పురుషులు స్త్రీ స్వతంత్రతకు విరుద్ధముగా తీర్మా

నము జేసిన కృతఘ్నతను బహుకాలము వారు ఓర్చుకొనజాలరు.

మైసూరు ప్రజాపతినిధి సభలో స్త్రీస్వాతంత్ర్యోద్యమ భంగము.

మైసూరు దేశపు మనసోదరీమణులకు ప్రజాప్రతినిధి సభికుల వలన గలిగిన యన్యాయాప జయమునకై వగచుచున్నారము. స్త్రీలకు పౌరత్వాధి కారమును కలుగ జేయుటకై ప్రజాప్రతినిధి సభలో చర్చకు తేబడిన తీర్మానము 19 మంది విరుద్ధాభిప్రాయ పక్షమున హెచ్చైనందున తిరస్కారమాయెను. స్త్రీ స్వతంత్రత పక్షపాతులై యున్న దివానులవారు ఆవిషయమునకే భాషణమును జేయక యా చర్చకు ప్రోత్సాహము నివ్వకయె పోయిరి. చర్చ కూడా విపులముగ నడపలేదు. కావున నాతీర్మానము విఫలమాయెను. అయినను ఈవిషయము మైసూరు శాసన సభలో మరల చర్చకువచ్చుచున్నది. అచట నా తీర్మానము సర్వామోదకమగునని నమ్ముచున్నారము. ప్రజాప్రతినిధులకన్న శాసన సభవారు జనులతో నెక్కువగ కలిసి యుందురుగాన వారివలన స్త్రీల స్వాతంత్ర్య వాంఛిత మీడేరునని నమ్మెదము. ప్రతిశాసన సభికుని యా వాదమునొందుటకు ప్రయత్నములు జరుగుచున్నవి. అవిసఫలను మగుగాక యని ప్రార్థించెదను. తిరువాన్కూరు కొచ్చి మదరాసు రాష్ట్రములవారు స్త్రీలకిచ్చిన పౌరత్వాధికారమును మైసూరు వారిచ్చుటకు సంశయించుచుండుట చిత్రముగ నున్నది.

బర్మాదేశపు స్త్రీల పౌరత్వాధి కారములు.

బర్మాదేశమున నూతనముగ నేర్పరచబోవు శాసన సభకు సభ్యులు నియమింపబడుటకు వలయు స్వత్వాధికారమును చర్చించు నిమిత్త మొక సభసమావేశమైయున్నది. ఓట్ ఇచ్చు అధికారమును గలిగించు అస్తి నియమము స్త్రీలకు సహా అన్వయించుచుండుటచే వారికి పౌరత్వాధికారసిద్ధి తప్పక గలుగుచున్నదని మేము నమ్ముచున్నాము. విద్యావతులును, కుశలురునగు బర్మాదేశపు స్త్రీలకంటెను పౌరత్వాధికార సిద్ధికర్హులగు స్త్రీలు ఇండియా దేశమున మరి యెచ్చోటను లేరు స్త్రీలకు ఓట్ యిచ్చు యధికారమిచ్చుట యవసరమని యాదేశముననుండు సమస్త రాజకీయ పక్షములవారును సమ్మతించియున్నారు.

స్త్రీ న్యాయవాదులు (వకీళ్లు)

మిస్ కార్నీలియా సోరాబ్జీ (Miss Cornelia Sorabji) యనునామె అలాహాబాద్ హైకోర్టులో న్యాయవాదిగా (వకీలుగా) యుండవచ్చునని ఆ హైకోర్టు వారు సెలవిచ్చియున్నారు. భారత రమణులకీ యధికారము ప్రాప్తించినందుకై చాల సంతసించుచున్నారము. ప్రథమన్యాయవాదినియై వర్తించు మిస్ కార్నీలియా సోరాబ్జీ గారికి మా పురస్కారములను సమర్పించెదము. మిస్. యస్. హజ్రాయనునామె పాట్నాలో న్యాయవాదినిగా (వకీలుగా) వర్తించుట కుత్తరవు నివ్వవలెనని పాట్నా హైకోర్టువారికి దరఖాస్తుపెట్టి యున్నారు. ఈ విషయమై హైకోర్టులో, విచారణ జరుగుచుండినపుడు ఆమె గారితోకూడా ముప్పది మంది స్త్రీలు కోర్టుకువెళ్లి తమ మానసిక సహాయమునిచ్చిరి. ఇది అందరికి ఆశ్చర్యకరముగనుండె. ఏలయన ఘోషాపద్ధతి యందున్న స్త్రీలు బహిరంగముగ కోర్టుకుబోవుటచాలయరుదు. స్త్రీలు న్యాయవాదు (వకీళ్లు) లగుట, అస్తివంతులైన ఘోషా స్త్రీలకు చాలప్రయోజనకరము. ఇప్పటిస్థితిలో ఘోషా స్త్రీలు పురుషులనే తమపక్షమున న్యాయవాదులుగా నుంచికొని తమవ్యాజ్యములను వ్యవహరించవలసియున్నది. పురుష న్యాయవాదులను చూచుటకు స్త్రీలకు వీలులేమింజేసి వారి వ్యాజ్యముల సంగతులను చక్కగా తెలుపుటకుగాని తాముచెప్పినట్లా న్యాయవాదులు వర్తింతురో లేదో యను సంగతిని గుర్తించుటకుగాని అనుకూలములేక కష్టమైయున్నది. స్త్రీ న్యాయవాదు లేర్పడిన పిమ్మట ఇట్టికష్టములు వీడిపోవును. న్యాయవాదిత్వమున స్త్రీలు ప్రసిద్ధి కాంతురనుటలో సంశయములేదు. ఏలయన, ఎట్టికాలమున నెట్లుమాటలాడవలయునో యాచమత్కారోపాయములు స్త్రీలకు సహజగుణములైయున్నవి.

బాలుర పాలన చట్టము.

దిక్కులేని యనాథ బాలుర పాలననిమిత్తమొక చట్టము బంగాళాశాసనసభలో నేర్పడుచున్నది. బాలురను బాలికలనికూడా తెలియదగియున్నదని మద్రాసు బాలుర పాలనచట్టములో నన్వయింపబడియున్నది. బంగాళా చట్టమున నట్లులేమింజేసి దానిని దిద్దుపాటు చేయవలెనని కల్కత్తా బిషప్ గారు వ్రాసియున్నారు. వారి లేఖనమీలాగున్నది: ''బాలురకంటెను బాలిక లెక్కువ రక్షింపబడవలసి యున్నదనుట నిస్సందేహము. కల్కత్తాలోని బీదలుండు ప్రదేశములను జూచినచో నచట ఎంత యసంబద్ధమైన నైతిక సంధ్యములలో పెంచబడుచు గౌరవశాలులైన పౌరలు వృద్ధియగుటకు వీలులేకయున్నదో తెలియవచ్చుచున్నది. శాసనసభవారీ చట్టమును మంజూరు చేయుటకు మునుపు బాలురన బాలికలకు కూడా యన్వయించునని చట్టములో దిద్దుపాటుచే యుదురని నేను చాలనమ్ముచున్నాను.'' బిషప్ గారి యీ యభిప్రాయమును మేమమనః పూర్వకముగ నామోదించుచున్నారము.

మలయాళ సంరక్షణ

మలయాళ దేశపు జనుల విపత్తులు ఇకను మన గమనమునకు వచ్చుచునే యున్నవి. వేలకొలదిజనులు శరణాలయములలో సంరక్షింపబడుచున్నారు. ఈకోస్తాలోను ఇతర కోస్తాలలోనుకూడ నారీమణులు అతి ప్రశంసనీయరీతిన ఈవిషయమున యానచ్ఛక్తి సహాయపడుచున్నారు. నారీసంఘములవారు పైకమును బట్టలు మొదలగు పదార్థములను సేకరించుటయేకాక శరణాల యసులకుగాను కుడ్తాలను ఉడుపులనుకూడ కుట్టుపనిలో నత్యాసక్తులైయున్నారు. మద్రాసులో స్త్రీలు ఒకసభచేరి శ్రీమతి విలింగ్డన్ దొరసానిగారిపై అధ్యక్షతను వహించి నానాభాషలలోను శరణాలయస్థుల ఘోరస్థితిని చక్కగ వివరించి జనులకు తెలియునటుల బోధించిరి. ఈసభకు కొంతమందియే వచ్చియుండినను వచ్చినవారలు ధారాళముగ ద్రవ్యసహాయము చేసిరి. అక్కడక్కడ ఇండియన్ స్త్రీసమాజములవారును బాలికా పాఠశాలవారును ప్రౌఢ విద్యాలయమువారును ద్రవ్యము పోగుచేయుచున్నారు. ఇవ్విధముగ పైకమును ఆవశ్యక పదార్థములను వారువారు ఎడతెగక సేకరించుచున్నను ఇకను హెచ్చుగనే పైకమును బట్టలును కావలసియున్నవి. నారీమణులందరును మరల తమచేతనైన సహాయము చేయుదురని నమ్ముచున్నాము. పైకముగగాని పదార్థరూపముగగాని ఎంతమట్టును సహాయము చేసినను మద్రాసు అడయారులోనుండు స్త్రీల ఉపసంఘము కార్యదర్శి శ్రీమతి జినరాజదాసమ్మగారు అతికృతజ్ఞురాలై పుచ్చుకొనెదరు.